

A
Pillar of Gratitude
 HUMBLY DEDICATED
 To the
GLORY of GOD,
 The
HONOUR of His MAJESTY,
 The **RENOWN** of this Present
 Legal, Loyal, Full, and Free
PARLIAMENT



Upon Their Restoring the
CHURCH of ENGLAND
 To the Primitive Government of
EPISCOPACY;

And Re-investing Bishops
 Into Their Pristine Honour and
 Authority.

Anno 1661.



'Et in omni die laudem vestram laudo, quia in omni die laudem vestram laudo. Luke 17. 14.
 Giving Thanks always for all things. Ephes. 5. 20.

Nemo gratus malus: Nemo malus gratus.
Penditulum censuram Vesteris quam ingratus distant.

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 Dragon in St Pauls Church-yard. 1661.

Bill of Gratitude

Presented

GLORY of GOD

IN THE HOUSE OF REPRESENTATIVES

IN SENATE

PARLIAMENT



To the Right Honorable and

most Noble Princes, Dukes, Marqueesses, Earls, Viscounts and Lords, Barons and Peers, of the Parliament of *England*; Together with the other honorable Gentlemen, Knights and Burgessees, of the House of Commons.

THere shall need no other *Apology* for the erecting and thus dedicating this *PILLAR of GRATITUDE*, than that, which all Justice and Ingenuity do make, for the *Archbishops and Bishops*, with all the *Orderly Clergy* of the Church of *England*; Who must cease to be Christians and Men, Religious and Rational, just and ingenuous, if we should not be highly sensible, how much we are commanded, by all the *Laws of Gratitude* to God and Man, to express, in some publique and solemn manner, the humble sense of our thankful Hearts, for that *great Mercy, signal Honor, and eminent Favor*, which the good Providence of God, by the Graciousness of the Kings *Majesty*, by the Nobleness of the House of *Peers*, and by the Generosity of the present House of *Commons*, (yea, we hope, by the desire and consent of all wise, sober, and just men, in this Church and Kingdom) hath restored, as the *other dignified Clergy* to their respective *Dignities*, so us, the *Archbishops and Bishops* not onely to the exercise of our *Ecclesiastical Jurisdiction*, but also to the *ancient Honor* (when his Majesty shall please to call us) of sitting, consulting, and voting in the House of *Peers*; *Senatus, quo Sol augustiorem in orbe non vidit*; as the most learned Bishop *Andrews* writes in his *Tortura Torti*: A Court and Council, in its full and free Constitution, not to be exceeded, hardly equalled in all the World; for number, and for grandeur; for the conspicuity of its Wisdom; for the majesty of its Presence; and for the Eminency, no less than Antiquity, of its Authori-

*The Clergies
many obligations
to gratitude.*

(2)

The happy
Restoration
of full and free
Parliaments.

ry ; Agreeable to that of *Fortescue*, cited by Sir *Edward Coke* in his *Institutes*, l. 4. c. 1. *Si Antiquitatem spectes, est vetustissima ; si Dignitatem, est honoratissima ; si Jurisdictionem, est capacissima.*

Nor do We the Bishops (with all our Brethren of the Clergy) more congratulate our own Reception, to our pristine station, after fifteen years absence, than your *LORDSHIPS* safe Return, after twelve years Banishment, to the enjoyment of your native Right, and hereditary Honor, of sitting in Parliament, as *Barons* and *Peers* : And no less do we celebrate with joy the renewed privilege of the free-born *Commons* of *England*, to sit and suffragate, in their honorable House, by their chosen *Deputies*, the *Knights* and *Burgesses*, after they had for many years been baffled with Tumults, broken by Factions, bastinadoed with Truncheons, and beaten with Swords ; in order (forsooth) to preserve the *Liberty* of the Subject, the *Privileges* of Parliament, and the *Reformed Religion*.

Above all (for in that one, all your Honors, all our civil Freedoms and temporal Happineses are included) we of the Clergy, beyond all men, have cause anew to solemnize this Day, with (*Felix, faustumque*) a peculiar joy and jubile to Gods glory, the Churches peace, and the Kingdoms prosperity, the happy Return of his SACRED MAJESTY to his rightful Throne, as the *Sun* to his proper *Orb* or *Sphere*, after the dreadful Overthrow of our late *Phaetons* ; Who, having set this *English* World on fire, and quenched the other two *British* Kingdoms of *Scotland* and *Ireland* with their blood, ashes and ruines, had this onely honor for their *Epitaph* (*Magnis excidere ausis*) That they justly fell from most audacious adventures, arrogant usurpations, and impudent impieties ; smitten, at length, as with the Conscience of their own enormous wickednesses, so with the Thunder and Lightning, the terror and consternation of that divine vengeance, which, when they least dreamed of, did wonderfully overtake them ; after they had a long time flattered themselves in Providences ; and, by the delusion of Successes, had blasphemed the most high, holy, and righteous God, as if he were such an one as themselves ; a lover of perfidy, perjury, and hypocrisie ; Which vengeance was also on the sudden executed upon them, as by the loyal Prayers and pious Impatiences of all his Majesties good Subjects, so chiefly by the honest

honest Policies and prudent Conduct of one wise and valiant *General*, who (as *Samson*) caught those *subtile Foxes*, and tied them *tail to tail*; but without any other *firebrands*, than themselves; taking *the crafty* in their *own devices*, and pulling down the proud from their seats of scorn and Tyranny: (May his *heroick* name be written in the Book of Life, as it is in that of *worldly Honor*, with an indeleble Character; because he did not pervert to private ambition (as others had foolishly and falsely done) the rare opportunity of doing Actions of incomparable Loyalty to his Prince, and of Love to his Country.)

Those Scandals and Reproaches to all true Honor and Religion, those pests and *shame* to all good Government, being once gone with *Judas* to their own places, after they had filled the three Kingdoms with blood, barbarity, and confusion, and the measure of their iniquity up to the *brim*, by a wanton superfluity of folly and madness, wickedness and hypocrisie, at last this grand *Theater* of Wisdom and Honor (the *Parliament of England*) was left free, for the joyful Reception of its ancient Inhabitants, *King, Lords, and Commons*, there to sit with Freedom and Honor; never again (we hope and pray) to be divided, scattered, confounded and destroyed.

Whose Piety and Justice not satisfied with their own Return to this *Throne of Majesty*, this *sanctuary* of Religion, this *seat* of Honor, this *Citadel* of all legal and ingenuous Liberties, are pleased still to express a sense of *solitude*, until they had completed (*More majorum*) after the ancient patern of *English Parliaments*, their honorable *society* with the *Archbishops* and *Bishops* of *England and Wales*; That so in this, as in all other instances of true Honor, they might not come short of the Piety and Prudence of their noble *Ancestors*; who thought, that a *Parliament* of *England*, without *Bishops*, was as a *City* without a *Temple*, or as a *Temple* without an *Altar*, or as an *Altar* without a *Sacrifice*; or as all these without a duly *consecrated Priest*; or as he and they too would be without the true *Worship* of the *true God*.

And thus have we lived to see, by *merciful* and *miraculous* *Revolutions*, a *plenary Restauration* of the Majesty, Honor, Piety, and Liberty of this so renowned *Church and Kingdom*; both in their grand *Epitomes* of *Parliament* and *Convocation*; also

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in their *greater latitudes, or diffusions*, to all Estates and degrees of Men, as to their just *Concerns and Interests* to which, in Law or Religion, in Prudence or Conscience, they can pretend; Which are all bound up in the Kings gracious, free, and royal Consent, ratifying the joynt *counsels* and humble *desires* of the Nobility, of the Clergy, and of the *Commonalty*, unanimously represented to him; as by the *Lords Temporal* and Commons, so by the *Lords Spiritual* or Bishops, now restored to their ancient Place and Honor in the *Parliament* of England. (May this signal Mercy of God never be forgotten by us; may this happy Union never be dissolved among us: may this great Blessing never be forfeited by us.)

The burthen
of Honor, Duty
and envy upon
Bps.

An *high honor* indeed, yet, withal, a *very heavy* burden, put upon us Bishops; not onely, as to the great Service and publique Duty, which is on all hands expected from us; And for that *great account*, which will be required of us, according to the Talents, Advantages, and Opportunities given us, to *serve God, the King, and the Church*: (to which nothing can sufficiently enable us, but the same Grace and Favor, both divine and humane, which hath thus prevented us :) But also, as to *that envy*, which must necessarily by this *eminency* be contracted, from all those evil men, who have *evil eyes, and evil wills* and evil hearts, not onely against *Bishops* and *Episcopacy*, but also against the Peace and Prosperity of this *Kingdom*, no less than against the pristine Renown and Flourishing of this Reformed *Church of England*; which was famous heretofore in all the Christian World abroad, and no less revered at home, by *People, Peers, and sovereign Princes*, while its *Diocesan Bishops* were dignified with this publique and *Parliamentary honor*; Which is not like that sad *OTHER HOUSE*, a *mustbroom* or *gourd* of Yesterday, springing out of *O. P.* and withering with *R. C.* but it began with the first *Originals* of *Parliaments*; and for many hundred of years continued, without any violent interruption, until these late *Antimonarchical* and *Antiepiscopal* *Chasms* and *Concussions*, which shook Heaven and Earth; yea, and Hell it self, to destroy both *Kings* and *Bishops*, the *Kingdom* and *Church* of *ENGLAND*.

In which horrid conflicts of *Innovation, Schism, Rebellion, and Confusion*, with our well reformed Church, our ancient
Laws,

Laws, our settled Religion, and our excellent Government, the *tail of the Dragon* strove to cast down to the earth many Stars of the highest Spheres, the greatest magnitude, and divinest influence, in this Church and Kingdom : And among them the most reverend and learned Bishops of this Church, even one and all, at one sweeping Stroke ; who (with their famous *Predecessors*) for many *Centuries* of years, had both sat in *Parliaments*, as *Peers*, and presided in the Church as *Prelates* : that is, chief *Fathers*, *Stewards*, and *Overseers* in Christs Family, or the *Houſhold of Faith* ; *Principal Governors* or *Presidents* in Ecclesiastical Jurisdiction : Prime Members in all *Synods* and *Convocations* : The main *Ciſterns* and *Conduits* of *holy Orders* : The grand *Conſervators* of Ministerial Power and Ecclesiastical Authority ; very ample and able *Defenders* (under God and the King) of Religion, as Christian and Reformed, in Truth and Faith, in Peace and Holineſs, in good Government, decent Order, and legal *Uniformity*.

By which *publique influences* of their judicious Preaching, ſolid writing, ſober living, grave counſelling, and prudent governing (ſet off with ſuch eminent Honors, fair Revenues, and due Authority, as they were by the munificence of Princes legally veſted in) the Bishops of ENGLAND have, by Gods bleſſing, been in all Ages (according to the *analogy* and capacity of *Times*) as the faireſt, ſo the ſtrongest Pillars in this Churches Fabrick : Like the goodly Cedar beams and coſtly ſtones which were laid in *Solomons Temple* : like the fruitfulleſt Figtrees, Vines and Olives, planted in the *Garden of God* ; flourishing and bearing fruits that were pleaſing to God and good men ; until that *wilde-fire* came forth out of the *thiſtles* and *brambles* of the *Wilderneſs*, which ſought to devour them root and branch, and with them all things civil and ſacred.

Your valiant and noble *Anceſtors*, not more honorable for their being *Peers* or Members in *Parliament*, than for their being generous Sons of the Church of ENGLAND, Patrons of Learning and true Religion, *Theſe* were ever ſo impatient to carry on, or conclude any publique Counſels or Determinations that were not *ſanguinary* (*Deo inconfulto*) without firſt taking Counſel of God, by his *Prieſts*, *Prophets*, and *Seers*, (as *David* and the beſt *Kings* of *Judah* were wont to do, in all great concerns,

*The uſefulneſs
of good Bpps.
to this Church
and Kingdome.*

cerns, Civil and Ecclesiastical, for War and Peace) that They thought nothing could be prudent, which was not pious; nor likely to be prosperous in the *State*, which did not correspond with the *Church*. They esteemed the Temple of *Jerusalem*, and the Priests of the Lord, to be (as the *Ark* was, and the Bearers of it, in the midst of the *Camp*) not onely the *center*, but the *sanctuary* and glory of both Court, City, and Country: That, as the Body is without the Soul, so are publique Counsels and Transactions in Christian States and Kingdoms, without due regard to God, his Ministers, his Church, and true Religion.

With whose *holy will*, *minde*, and *counsels*, no men can, in any reason, be supposed to be better acquainted, or more sincerely conform to them, or more readily *communicative* of them, than *grave* and *learned Divines*; and among them those *venerable Bishops* and *Fathers*, to whom the Oracles of God, and Power Evangelical, are specially committed, as to Gods chief *Embassadors*, *Christs* eminent *Deputies*, the *Clergies* principal *Trustees*, and, in some sort, the whole *Churches* general *Representatives*; whose learned Gifts and Endowments are presumed to be most *matured* by Age, subdued by Experience, *sanctified* by Grace, and intirely devoted to the Service of God, the *Church*, the *King*, and their Country; upon whose respective Favors they wholly depend: To the Glory of the one, and the Welfare of the other, they cannot, in prudence and conscience, be less faithfully and constantly engaged, than any other men: And in whose *Interests* (doubtless) they are much more to be believed, than any of those *Democratick spirits*, or *Pragmatick Sticklers*, among the Clergy or Laity; who being of less years, abilities, and experience, yea, and possibly less contented, are apter to be either *covetously*, or *ambitiously*, or *enviously* disposed; and so more subject to tosse to and fro; to move from one side to the other, as those weary men do, who lie on *hard beds*: Easily, as we have seen, revolting from *Kings* and *Bishops* to *Presbyterian* and *Independent Projects*, to *popular* and *Plebeian* Adherencies; yea, to *Papal Arts* and *Ends*: That by such *Complacencies* they may advance their own Estate or Reputation, though with the ruine of *Monarchy* and *Episcopacy*; which are the great *Defensatives* and *Bulwarks* against Sedition
and

and Faction, against Anarchy and Confusion.

How much the Tumultuary Mutinies of some impetuous malecontents against Kings and Bishops have been to the detriment and dishonor both of this Church and Kingdom, the recent memory of your, and our late Troubles and Miseries will sufficiently tell your Lordships, and those other Gentlemen : As a just History of their Tragical Counsels and Tyrannical effects, will for ever warn your amazed and almost incredulous Posterity, when they shall see the different, yea, destructive Fortunes of our Laws and Religion, of our Kings, Lords, and Commons; of the sober Clergy, & all degrees of honest men in these three Kingdoms, under an affected Novelty and Parity of Usurping Presbyters, with some presumptuous People, (whose dominion in Church or State, neither your Lordships, nor your Forefathers, ever knew in ENGLAND, nor can ever bear) compared with that Paternal Government of learned, godly, and venerable Bishops, counselled and assisted by their reverend Brethren of the Clergy ; in a way and form of Ecclesiastical Government, now happily restored by his Majesty ; as most conform to the Catholick Church ; ever approved by our Parliaments, established by all our ancient Laws, and duly subordinate to our Kings, as Sovereign Lords ; who are owned by us Bishops, and all the Orthodox Clergy of ENGLAND, to be, under God, the onely supreme Dispensers of all Juridical or Executive Power in Church and State : No way subject either to the Papal Triple Crown, or to the hundred Eyes of any Presbyterian Class, nor yet to the hundred Hands of any Independent Junto.

By the Christian Care and Courage, Piety and Charity of which Bishops (next after, and ever since the Apostles and Apostolique men) Christianity it self was first planted in Britany, as in all other Countries ; when the Crown of King Lucius, above 1500. years ago (first of any King in all the World) did wear the Cross, as the noblest Gem and highest Ornament of his Royal Diadem.

*The excellent
actions of for-
mer Bps in En-
gland.*

Accordingly we read of our British Bishops, present at ancient Councils ; as that of Arles in France, where Resitutus Bishop of London, and Eboracus Bishop of York sate : So in the Council of Arminium, about the year 350. as Sulpicius Severus and others tell us.

By

By a like Succession of *holy Bishops*, and their subordinate Clergy, was Christian Religion, and its orderly Ministry, preserved in *Wales*, after many barbarous Invasions and Persecutions had almost desolated those first planted Churches of our *Britany*; as venerable *Bede* and *Gildas* the wise tell us. By godly *Bishops* were the *Saxons* and *Angles* themselves at length converted, both Kings and Subjects, to that Christian Faith, which, as *Saul*, they formerly persecuted, and made such havock of.

By grave *Bishops*, as good *Physicians*, was Christian Religion in its *Fundamentals* of Faith and good Manners kept alive, to some degree of saving health and holy Order, amidst the many distempers, corruptions, and deformities of those *dark times*, which went before, and followed after the *Norman Conquest*, by reason of the *Roman Superstructures*, *Usurpations*, and *Apostacies*.

By excellent *Bishops* were the *Decays* of this Church, and Deformity of Religion (now above one hundred years past) duly repaired, and *orderly reformed*, from those *Romish* Dregs of Superstition, which had spread upon the face of these *Western* Churches, and sowed the Sanctity, as well as sullied the Serenity of Christian purity and simplicity, both in Faith and Manners.

By worthy *Bishops* was our *English Liturgy* fitly composed, our *Bibles* well translated, our Reformation soberly compleated, our Religion by Law and due Authority peaceably established; yea, and at last, all was sealed and confirmed by many of those godly *Bishops* bonds and banishments, by their Bloods and Martyrdoms.

By our *English Bishops*, how many *rare Books* have been written in all kinds of good Learning, and especially in *Divinity*, *Dogmatical*, *Polemical*, and *Practical*? How hath the Orthodox Faith of the Reformed Church of ENGLAND (yea, of the *true Catholick Church*) been, by our admirable *Bishops*, and other *Episcopal Divines*, valiantly maintained, against all kinds of *Heretical Novelties*, and *Schismatical Machinations*, both foreign and domestick? They have neither feared *Rome*, nor flattered *Geneva*, nor courted *Amsterdam*; securing this Church, at once, against all *Papal Policies*, *Disciplinarian Devices*, and *Popular Inpostures*.
How

How many great and good Works of pious Munificence, of durable Hospitality, and useful Charity to Colledges, Cathedrals, and other Churches, to Free-Schools, to Hospitals, and Alms-Houses, have by our *English Bishops* been founded at their own Charges, and many more by their grave Counsels, and good Examples? as our *English Histories* fully inform us.

By some of our learned Bishops (as *Anselm*, *Bradwardine*, and others) the Glory of Gods Grace was notably maintained against the *Pelagian* pride and presumption: So was the Liberty of this Church and Kingdom by the great head, and greater heart, of *Robert Bishop of Lincoln*, and others, against the Papal Arrogancy.

By the loyal and resolute Bishop of *Carlisle* was the Sovereignty and Life of *Richard the second*, King of ENGLAND, in open Parliament vindicated by Scripture, Law, and Reason, against the potent Usurpation of *Henry the fourth*. By a wise Bishop of *Ely* was that Counsel first given, which united the two *Roses*, and composed our long Civil Wars. Lastly, by a worthy Bishop was that foundation of Union laid in a Marriage with a Daughter of *Henry the seventh*, which in time brought both Kingdoms of ENGLAND and SCOTLAND under one Scepter and Monarch, as they are at this day.

I do not mention these (few of many) instances of worthy and most deserving Bishops of the Church of ENGLAND (for I omit *Cranmer*, *Hooper*, *Ridley*, *Latimer*, *Matthews*, *Whitgift*, *Bancroft*, *Jewel*, *Bilson*, *Andrews*, *King*, both the Abbots, *Davenant*, *White*, *Morton*, *Babington*, *Carlton*, *Hall*, and others) nor yet do I reckon up the many late great Sufferers, with much Christian patience, courage, and constancy (some of whom remain to this day) I say, I do not so mention those former (as I might with a particular emphasis to each) nor yet these later Bishops, as if I here meant to plead the merits of Bishops or Episcopacy, either before God or Man; I know the best Bishops were sensible, that they did but their Duty to God, their Kings, this Church, and their Country (of whom, as of Parents, none can merit, few requite them;) Nor is it for me to blazon their well-known worth by any pomp of words, when their greatest worth consisted in their modesty and humility; as their greatest merit in their thinking they had none, though their Works do at once

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praise

praise them in the gates, and follow them to Glory.

Onely thus far I have, with equal truth and modesty (yea, and without any offence, I hope) touched upon the well-known Defects of some of our *English Bishops*; In the first place, to *justifie* this Honor and Favor, which his *gracious Majesty*, by the Advice of the House of Peers, and the generous Piety of the House of Commons, hath now done to us *Bishops*; and in *U S*, to all the *Clergy*; and in them, to this whole *Church*; and in this, to all *Christendom*; and in that, to all the *World*: After the famous Examples of the first Christian Emperors and Christian *Senators* of *Rome*, who assumed the chief *Bishops* of Churches in the *Roman World*, into the Order and Honor of the *Senators* or *Nobles* of the *Empire*, called *Patricii*; (whence *Saint Patrick*, Primate of *IRELAND*, had his name, even from that Honor; as the most learned *Lord Primate Ussher* observes in his *Antiquitates Hibernicae*;) That all men might see, what esteem and love they then had for the Christian Religion; as, of all *Religions*, the best, and most deserving of Mankind: Also, what regard they had for the *prime Preachers* and Professors of it; Among whom, none were thought more worthy of double honor, than those that ruled well, and labored also in the *Word* and *Doctrine*; as all true *Bishops* ought to do, yea, all of them have so done, and ever will, as God enables them: There being nothing so desirable in the Office of a *Bishop*, as the goodness of the *Work*; which seeks not our own things, but the things of *Jesus Christ*, and the publique Welfare of the Church, over which God doth set them; that they may at once save their own Souls, and the Souls of them that hear them.

*Antepiscopal
projects injuri-
ous to God and
the Church.*

Furthermore, my design, in this brief Commemoration of excellent and deserving *Bishops* in the Church of *ENGLAND*, is, to make it appear to his Majesty, to your Honors, and to all the *English World* (if there needed further demonstrations than our late Miseries) How partial, how oppressive, how destructive to all good Learning, and generous Piety, in Church-men especially (many of whom, in former times, were Sons of noble and illustrious Families;) How injurious also to God and Man, to Church and State, to Kings and Subjects, to true Religion and sober Reformation, those *Popular Projects* are, have been, and ever

ever will be ; which, with *tumultuating Partiality*, *Plebeian Sordidness*, and *Mechanick Importunity*, shall seek to deprive the publique Wisdom and Counsels of this Nation, of the light and influence of those *greater Stars*, or the guidance and defence of those *good Angels*, such as our *English Bishops* have been, and ever ought to be, and, I hope, ever will be : Whose *fatal Thrusting*, by head and shoulders, out of the *House of Peers*, and more, out of the *House of God*, this *Church*, was followed with such *Stygian Darknes*, *Hellish Horr*, and *barbarous Confusion*, as cast out both *Commons*, *Lords*, and *Kings*, from their *Places*, *Seats* and *Thrones* ; supplying their and the *Bishops* places with such *Associates* in the *House of Lords*, as were worse than any *solitude*.

For, in stead of *Kingly Majesty* sitting on the *Throne*, attended with ancient and honorable *Peers*, *Lords Spiritual* and *Temporal*, they brought into the *Capitol*, or *sacred Senate* of this *British Empire*, many, that were not the *Sons of noble blood*, nor yet men of noble Education, or liberal Endowments ; but *I ms* and *Obims*, *Vultures* and *Harpies*, *Satyres* and *unclean Beasts* ; who, how ever so impudently wicked, as to be ashamed of no sin (no not of *Sacrilege*, *Perjury*, *Rebellion*, and *Regicide*) yet were infinitely discountenanced, and *blushed* to see themselves in that *august*, *high*, and *honorable place* ; just as *Owls* and *Bats* got into an *Eagles nest* ; some of them being such pieces of mean Birth, of mechanick Breeding, and of monstrous Infolency, as your selves and your forefathers might, without any *unjust brow*, have disdained (as *Job* speaks) to have set them with the *Dogs of your Flocks* : So that the bringing in of *Bishops* again into your *House of Parliament*, is, as it were, a new *Consecrating* of it, after it had been so lewdly polluted, and *horridly profaned*, by those *Abaddons* and *Apollyons*.

This *Mercy of God*, this *Favor of his Majesty*, this *Nobleness* of the *Peers*, and this *Generosity* of the *House of Commons*, to the *Bishops* of *ENGLAND*, yea, to this *Church* and *State*, is the more welcom, remarkable, and miraculous, because they come as a glorious *Light* after a most *dismal Darknes* ; as the great *Calm* followed the *Storm* that *Christ* rebuked ; as a fair *Port*, or firm *Land*, after much *tossing*, *tempest*, and *shipwrack* ; as a *gracious Rain* after long *Drought* ; as the *shadow* of a great

*The reasonable
ness of this fau-
our to the clergy.*

Rock in a weary Land : This Honor, after Debasement, is as King *Pharaoh's* Preferments bestowed on *Josaph*, or *Evil-Merodack's* lifting up the Head of *Jebojakin*, after the squallor of their Prisons : As the fair *Robes*, which the Angel commanded should be put upon *Josua* the High-Priest, after his filthy garments were taken off ; Or as King *Nebuchadnezzar* advancing *Daniel* from the *Lions Den*, and the other three *Confessors*, from the *fiery Furnace*, to be Governors of Provinces.

For, although all Estates and Degrees of worthy Men have suffered much in our late Tumults and Tragedies, yet none more than the loyal and conformable Clergy ; and among them the *reverend Bishops* most of all ; being stripped at once of their Estates and Honors, of all supports and encouragements (except those of a good Cause, and a good Conscience :) These, as the highest branches of stately Trees, when felled ; or as the tops of lofty Towers, when overthrown (*lapsu graviore cadunt*) not only fall first themselves to the ground, but with the greater stroke and bruise to others : whose sufferings were their greatest afflictions. Your Lordships, and the other Gentlemen, know too well, that the Exclusion of the Bishops, or the State Ecclesiastical, (if I may, in respect of their peculiar Function, their relation to, and representation of the whole Clergy, as chief Fathers in the Church, so stile them *filii veteri*, as Sir *Edward Coke* and other great Lawyers do, without the offence of any *Presbyterian Criticks* :) The Exclusion, I say, of them from all *Parliamentary*, yea, and all *Synodical Councils*, was not onely their utter undoing ; but the first sad *Presage* or direful *Omen* of those after-subversions and confusions, which made havock of all those ancient Laws and Constitutions, by which no less the *Coronets* of our Nobility, and the *Crowns* of our Kings, than the *Mitres* of our Bishops, were settled.

This gap once made by Tumultuating Importunities, Popular Threatnings, and Petitionary Terrors, much God knows against the Choice and Genius of his late Majesty of blessed memory, no less than against the sense of the wisest and soberest, the most and best Persons of both Houses, and in the whole Kingdom. Good God ! what *Iliades* of Miseries, what Storms of Violence, what Deluges of Mischiefe, what Oceans of Confusion, followed in Church and State ? The Tongues and Pens of some popular

pular Ministers, who were *wantonly wicked* and *zealously cruel*, being once let loose against their Church Governors the *Bishops*, how were all things soon set on fire, even with the *fire of Hell*? which burned to the very foundations of Church and Kingdom; being like *Tophet*, or those *everlasting burnings*, which nothing but a miraculous showre of divine Mercy could thus allay, or quench.

As no man did, said, wrote, and suffered more in the behalf of *Bishops* and this Church, than the *best of Kings*; or with more Christian, Heroick, and Martyrly Courage: So (next that *Royal Martyr*) were these *godly Confessors*, the *Bishops*, and other worthy Clergy-men, who a long time stood in the *breach*, till there was no *remedy*; but *Sin* and *Judgement* brake in upon them, and all Estates as a *mighty Torrent*; In which many of them lost more then all they had: for the contagion of their calamities reached even to their Children, Friends, and Acquaintance; the envy and fury of their Enemies seeking to exhaust all their Relations, lest there should be any to relieve them with any thing but empty-handed pity.

I knew some *Bishops*, and those of the *first three* (whom I cannot mention without Honor, nor remember their Enemies Cruelty without Horror) who were in their *old age* reduced to live (in great part) as the *Clergy* did in *Primitive Persecutions* (*ex Donis & Oblationibus*) by Alms and charitable Contributions: So did the incomparable *Lord Primas of Armagh*, *Bishop Ussher*, and the most accomplished *Bishop Brownrig*: Nor was the excellently learned and very aged *Bishop of Durham* (*Doctor Morton*) far from being an Object of meer *Charity*: I am sure, equal shame and grief (mixed with just indignation) affects me, when I read, expressed in his own words, the *churlish*, *Cainish*, and contemptuous Carriage of some men to the late venerable *Bishop of Norwich*, *Doctor Hall*; whose admired eloquence and meekness was capable, like *Orpheus* his Harp, to have charmed all wilde Beasts, except (*bipedes Lupos*) *two-legged Wolves*. I need not add to this Catalogue the accurate *Doctor Prideaux*, late *Bishop of Worcester* (*verus librorum belluo*) who having first, by indefatigable studies, digested his excellent *Library* into his Minde, was after forced again to devour all his Books with his Teeth; turning them, by a *miraculous* Faith and

Patience,

The former Sufferings of Bps. very great and undescribed.

Patience, into Bread for himself and his Children, to whom he left no Legacy, but pious Poverty, Gods Blessing, and a Fathers Prayers, as appears in his *last Will and Testament*.

Blessed God! Who will not learn, yea, covet to *want*, as well as to *abound*, from these great Examples? which are capable to render Indigence it self venerable, *Poverty* desirable, and *Affliction* lovely? Since God never takes the good things of this World from so *good men*, but as an indulgent Father he intends to give them better; Physick for a time, in stead of Food; as he did to *Job*: at last he repairs them with Pearls for Pebbles, and with eternal Treasures for temporary trash.

How *justly* these Afflictions beset very *worthy Bishops*, and other excellent Ministers, then flourishing to a great number in the Church of ENGLAND, as from the Hand of God, their own Humility and Charity, their Patience and Silence commands me, neither to doubt nor dispute: It befits us all, to *give glory* to God, to take shame to our selves, to say, it is of *the Lords mercy* that we are not *utterly consumed*, that there is yet a Remnant that hath escaped.

But how *unjustly*, as to the Hand of Man, all these burdens of *disgrace* and *indigence* were cast upon such venerable Persons in their old age and infirmity, I leave to the sober and equanimous World to judge; when much evil was, for many years, inflicted upon them all, and no malicious *evil* of *fact* was ever proved against one of ten of them: They were all condemned, but never tried; deprived of their Ecclesiastical Rights in Law, but not according to any known Law of God or Man: Their *great offence* was, that they did not think *themselves wiser* than the Laws of the Land, and Canons of the Church; That they would not divide what God had joined together, *Religion* and *Loyalty*, to *fear God*, and *honor the King*; That they chose *suffering* rather than *sinning*; That they were not willing to have themselves, with all the Clergy and the Gentry, the Nobility and the Majesty of the Kings of ENGLAND, forced to *truckle* under the *Iron Bedstead* of *Presbytery*; or to tremble under the *Wooden Ferula* of *Ruling Lay-Elders*, either *Dependents* or *Independents*; whose *insolency* was more intolerable, than that of an *handmaid* which was become *beir* to

to her *Mistris*: The unpardonable sin of those *Reverend Fathers* was, that they chose rather to obey God and the King, according to known Laws, than to flatter or humor any *Popular Faction*, how potent or prevalent soever; still esteeming true piety and virtue, in the midst of adversity, to be more amiable, than the most *prosperous Impiety*, or triumphant Hypocrisie: As the three *innocent* persons were less hurt by the Fire, than those who cast them into the Furnace; these were consumed, the other not singed.

As no doubt those *great Sufferers*, the Bishops of this Church, willingly forgave their *Persecutors*, and committed their Cause to *Gods Pleading*, having no other care but this, not to suffer as *evil doers*, or as busie bodies, or as perturbers of Church or State: So they now greatly *rejoyce* in their *past afflictions*; not onely for the good which they and others may have gained by them, and for the *gracious end* which the LORD hath (*as we hope*) now put to them; but also for those great and glorious Advantages, which their former, many, long, and sore *calamities* do now give, to the present *conspicuity* of his *Majesties goodness*, to the splendor of your Lordships *noble favors*, and to the *generosity* of the *House of Commons*: Thus, by a most *magnificent* and *illustrious Opportunity*, to express His *Munificence* and *Town Kindness* to the *dejected Bishops*, to the oppressed Clergy, and to the almost desolated Church of ENGLAND, suitable to, and in some respect far exceeding, the pristine Examples of his *Majesties Royal*, your Lordships and other Gentlemens loyal and religious Ancestors; who were so far from casting the *Bishops*, or chief *Pilots* of the Church, *over-board*, that they never thought themselves safer from *shipwrack*, than when they were embarked in the same Ship with Saint Paul and his pious Companions.

Your Lordships and the other worthy Gentlemen well know (as I touched) that Bishops in England have ever been *contemporary* with *Parliaments* time out of minde, as they have been in all Christian *Empires* and *Kingdoms*, Germany, France, Spain, Sweden, Denmark, Hungary, and others, present and assistant in all their *Diets* and National Conventions: So that our former Kings (according to their Coronation Oaths) and Parliaments (according to Law) did constantly indeed preserve Bishops

*Bps sitting in
Parliaments
for many hun-
dred years.*

shops in those ancient places and priviledges, Immunities and Honors, where they found them : But You, the present *Lords* and *Commons* (concurrent with his *Majesties* Goodness) have the singular Glory and Happiness to *restore* them to those ancient Dignities, which they never *forfeited*, and so were never before deprived of ; till their legal and deserved *Honor* was become their *Sin* and *Crime* ; till their good *Manors* made them guilty ; and their *Revenues* were counted their *Delinquency* : lastly, till their having of Ecclesiastical Jurisdiction was ground enough to develt them of all Authority, and the Church of all Order and Government. It is the singular Honor of this *compleat Parliament*, which sits, as it began, with all that fulness of Authority and Liberty (which is the *life* and *soul*, the *crown* and *glory* of such august *Assemblies*) to *repair those breaches* which were made by the free *Votes* (as it seems) of but a few *Lords* and *Commons*, compared to the integral *numbers* of either House ; and that in very *tumultuating*, *broken*, and *boisterous* Times : whose imperious and impetuous Fury would not be satiated or stayed, till they had destroyed in *new* ways of Judicature (without any former *president* or future *parallel*, we hope) first a prime *Counsellor* of *State*, next the *chief Bishop* of this Church, and lastly the *best* of *Kings* in the World : So fatal and unhappy it is for men, either to neglect *Gods ends*, or to *vary* from his means, to use the Devils engines for Gods *edifice* ; doing real evil, that imaginary good may come thereby.

Indeed, the *blessed God* hath in the *midst* of his *Judgements* remembered *Mercy* : HE, HE, hath commanded the *Whales*, which had devoured our *Jonah's* (the *Bishops*, and other dignified Clergy of *England*, with all their Cathedral Churches, Honors, and Revenues) to cast them up again upon *dry Land* : HE, HE, hath sent his *good Angels*, even the King, and his faithful *Forerunner* (who are in this respect as *Angels* or *Messengers* of God) to stop *those Lions* mouths, who thought they had us all alive between their *Teeth* ; breaking our bones, that they might more securely eat our flesh.

He, he, hath stirred up the Heart of our *gracious Sovereign*, with this loyal Parliament (as he did the Hearts of *Cyrus* and *Darius*, Kings of the East) to *turn the Captivity* of the Church, of the Clergy, and of the *Bishops* of *England* ; to make our *lat-*

ter end better than our beginning, no less for *inward Graces* (which we hope and pray) than for outward Mercies; as he did to holy and patient *Job*.

Indeed the *Mercy of God* is so *miraculous*, and the *Favor of King and Parliament* is so *remarkable* to us, That many of those *ambiguous friends* to the Church of England, to *Bishops*, and to *Episcopacy*, who formerly stood, as *Jobs miserable Comforters*, afar off, amazed to see, that (amidst Christians, and Protestants, and zealous Pretenders to *Reformation*) such eminent Learning, such powerful Eloquence, such venerable Years, such admirable Piety, such oracular Prudence, such splendid Virtues, such useful Abilities, and such deserved Honors, as were to be seen in the late Learned and Reformed *Bishops and Clergy of ENGLAND*, should be forced to *embrace the Dunghil*, to be trampled upon, terrified, scorned, and cast out, as the *off-scouring of all things*, by men some of them *wiler than the earth*; who certainly would not have used *Christ* and his *Apostles* much better, had they appeared among them, such as indeed they were, *Bishops or chief Pastors and Shepherds* of the Churches: Even those *dubious Spectators* of the late Trials and *cruel Mockings*, put upon the *Bishops and Clergy of ENGLAND*, do now, many of them, turn their Amazement of Horror to an *Extasie* and *Jubile* of Joy; while they see what a Wonderful Change God hath made, commanding *dry bones to live*, giving *beauty for ashes*, and the *oyl of gladness* for the garment of Heaviness; rebuking at once the *Raging of the Sea*, and the *madness of the People*; which nothing but Omnipotent Goodness can tame, or set bounds unto, as he hath now done among us.

Many of those wary Christians, and *superpolitick Professors*, who heretofore were afraid, lest, by their compassionate and kinde Aspect, they should *adopt* the unjust Calamities of godly *Bishops*, and other Worthy Church-men; These (now) begin to look *serenely*, and without *squinting*, on the *Episcopal Dignity*; they speak reverently of, and kindly to, the venerable Bishops, and the other *industrious* Episcopal Clergy; They behave themselves with *filial Respects* to their Mother the Church of ENGLAND, speaking comfortably to her, and telling her, That her *Warfare* is *accomplished*; assuring us Bishops, and all other Worthy Ministers of the Church, That our *Troubles* are

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finished,

The mercy of:
God, and favour
of men toward
Episcopacy.

finished, if our Hearts be *refined*, our Lusts mortified, our Passions conquered, and our Lives amended; That the former Terrors, Afflictions, and sad Desolations, shall be requited with *double Honor*, if we all unanimously return with *double Diligence* to do our Duties to God and Man; That those vast Ruines, which Schism, Sacrilege, Rebellion, and other crying sins have made, shall be abundantly repaired, by the Justice, Piety, and Munificence of the King, the Parliament, and People of ENGLAND; who have lived to see all the *Vizards* and *Masks* of Angels of Light, now quite taken off from the Faces of those *Satans*; who, under the clamors of violent Non-conformity, and under the colours of illegal, unreasonable, and *deforming Reformation*s, are found the greatest Adversaries to Law and Justice, to true Reason and sober Religion, to necessary Order and good Government, which are the solid Foundations and onely Pillars of publique Peace, of sober and lasting Reformation.

God himself (I say) hath at last *pleaded*, by the seasonable Intervention of the King and Parliament, the Cause of this Church, against all its cruel Calumniators and causeless Adversaries, whose late sacrilegious Depredations, dreadful Oppressions, and endless Vastations, sprang first from the root of scrupulous, or sullen, or scandalous Non-conformity to the Laws: At length they all *nestled* themselves under the popular *Shadow*, or in the spreading *Branches* of an Anti-episcopal, novel, illegal and Headless *Presbytery*: At last they brought forth those *bitter fruits* and *sowre Grapes*, which *set all our teeth on edge*, by the Anarchy and Confusion, the Waste and Ruine, of this Church and Kingdom.

This Royal Munificence and Favor of his present Majesty is, by the former Insolencies and Calamities that beset this Church and Clergy, as by so many *black foils* and *dark shadows*, the more set off, to be (as indeed it is) so great, so unwonted, so wonderful, so kingly, so christian, so divine, so proportionable (in this point) for *gratitude* and *munificence*, to Gods extraordinary *Providences*, oft preserving, and at last restoring his Majesty to his Kingdoms; That no instance in any Age or History can parallel it, nor can any thing be said worthy of it, but this: It is an act of *magnificent Piety*, worthy of such a King
and

and the *Son of such a Father* ; The Father chose to lose all his Crowns, Estate, and Life, rather than rob God and the Church : The Son, when God had restored all to him, as to our *lawful Cesar*, takes care to restore all to *God* that is his and his Churches.

Give me leave to take a more *leisurely* and *exact view* of his Majesties Bounty and Justice to the Church and Clergy of ENGLAND ; For its Dimensions, like those of the *Pyramids* and *Colosses* (which were among the Wonders of the World) merit more than a transient Aspect.

When his Majesties own *Royal Estate*, by long *Usurpation* and Banishment, had been wholly detained from him, and much exhausted ; when he was now under the *necessity* of many and great Expences, publique and private, for the Payment of his *Royal Navy*, and for the *Disbanding* of his *Armies* (now *His*, by a most happy Revolt, and *loyal Apostacy* ;) When He had Power, as He pleased, to *recruit* his Estate, and to restore the Majesty of his Kingdoms ; When not more his own, than his Friends *Exigencies* pressed him (as *sharp hunger* doth mighty *Eagles*, or *Lions*, to fall upon any prey that comes next to hand ;) When there wanted not some *back Friends* to the Church of ENGLAND, who wrapping up *Sacrilege* (like *Goliath's Sword* in the *linen cloth*) in the *soft covering* and shew of Loyalty, were ready enough to make a Royal Present to his Majesty of *John Baptists Head* in a Silver Charger, perswading him to fill his *Exchequer* by robbing the Church.

*His Majesties
unparalleled Mu-
nificence to the
Bp's and Clergy
of England.*

When his *Martyr'd Father* and Family, his own Person and the *Crown* of ENGLAND, had suffered so much, upon no account more, than that of their *Christian Piety* and Justice, Courage and Constancy, to defend, as *nursing Fathers*, the Church and Clergy of ENGLAND, in their just Rights, Endowments and Enjoyments : When there was indeed such a *grateful Compensation* due to his Majesty and the Crown of ENGLAND, as was almost capable to *Christen* even *Sacrilege* it self, and to wash, to some degree of Whiteness, that *Borborites*, or *Blackmore*, about which some have spent so much labor in vain.

Yet then, even then, after so many *merits* of the Royal Family, both active and passive, toward the Church and Clergy of ENGLAND, amidst such streights and exigents of his Person,

Family, Relations, Crowns and Kingdoms ; How hath his Majesty, by a most Princely Piety, abhorred to make *necessity* any plea or excuse for *Sacrilege* ? He had rather still *hunger* (with *David* and his Men) than take the *Shew-bread* of Gods House, without the Priests consent and free gift : He chose rather still to want, than to be supplied out of Gods *Exchequer*, or the Churches *Treasury*, by any sacrilegious *Rapine*, or other *fine Projects* of the Devil ; which more than once did offer to his Majesty a *Sacrifice* out of their *Rapine*, and a *burnt-offering* out of their *Church-Robbery*, even a Present of *five hundred thousand Pounds*, to confirm the *late illegal Sales* of Church Lands for ninety nine Years ; and yet (that you may see what *good Bargains* they had) the Purchasers mean while to pay the old *Rents* to the *Bishops* and *Clergy* : But his Majesty abhorred to taste of any fruit which came from so *evil, bitter, and accursed* a root as *Sacrilege*.

Thus, thus, hath his Majesty, of his own pious and Princely Disposition (conform to his Fathers Christian Resolution, and encouraged by your Lordships and other noble Persons high *Comprobat*ion of his so just and *holy Restitutions* to God and the Church) kept his Person and Conscience, his Name and Family, his Crown and Kingdom, unspotted from this great offence, from this *giantly* and impudent sin of *Sacrilege*, which at once *fights against* God and Man ; against the *Charity* of the dead, and the *Equity* of the living ; *robbing* God and Man, while it pretends to *reform Religion* ; just as those *Cheats*, who pick Mens Pockets, or *cut* Mens Purfes, while they smile in their Faces.

To the Wonder of the Christian World, and to his Majesties eternal Honor (as a *Son worthy, in this glory, of such a glorious Father*) do we owe the *plenary* Restitution, full *Collation*, and free Fruition of the Churches Dignities, Honors, and Revenues, which are seldom *retrograde*, when once *alienated* by any way from the Church, (*Vestigia nulla retrorsum* :) It is a rare sight to see *Restitution* made, but as welcom certainly to God, good Angels, and good Men, as the Return of a true Penitent, such as *Zacheus*, whose Repentance was evidenced by his *Restitution* of what he had unjustly gotten.

To his Royal Bounty (next under God) we Bishops are obliged

liged for our *Spiritualties* and *Temporalties*; That we are, at the Honorable Motion and Desire of the *Houses of Parliament*, admitted again to put on the *Robes* of *Bishops* ancient Honors; and enabled to sit (when his Majesty pleaseth to summon us) in that place, which is the *Palace of Wisdom*, the Source and Center of all our Laws and Civil Justice: That we may there appear among your Lordships, not pilled and stripped of our *Churches* remaining *Patrimonies*; not confined to *arbitrary Pensions* and *uncertain Stipends*; which *Eleemosynary Dependances* are weak and narrow foundations of *Episcopal Honor*, yea, and of any *Ministerial Dignity* or *Authority*; (nothing being more uncomely and inconsistent, than *teaching* and *begging*, than *crawling* and *reproving*; as the *Cynick Philosophers* were wont to make themselves *ridiculously* severe, and *supercilious Beggars*.) But we are restored (*in solidum & ex asse*) to the full and free Possession of the *Churches* ancient *Patrimony*, and *Inheritance*, which is *Gods Portion*: And this in a way so far from any *Simonaical Compact*, that the very thought of so sordid a way of *Merchandizing*, I am confident, never presumed to knock at the Door of his Majesties *Royal Brest* or *Heart*.

Thus, thus, hath our *great* and *gracious King* (as those famous *Eastern Emperors*) not onely commanded to *rebuild* the *Temple* of the Lord, but to *restore* the *Vessels*, and what else belonged to the *Sanctuary*; Thus hath our *David* redeemed out of the jaw of the *Lyon* and paw of the *Bear* that *Kid* and *Lamb* which they had ravished from Christs Fold, from this Church, yea, from *Christ* himself, the great *Bishop* and *Shepherd* of our Souls; to whom we owe our selves and all that we have; to whose Service and Honour no grateful *Consecrations* and pious *Retributions* can be too much, or can seem so to any men, but to *Judasses*, covetous traitors, and *ingrateful wretches*. Doubtless so great a justice and so generous a *charity* cannot go unrewarded of God, as it will be eternally admired by all good men and true Christians: The shewing so great mercy to the poor Church and Clergy of *ENGLAND*, which is *indeed* done to Christ, will be a means to *cover many infirmities*, and to lengthen (we hope and pray) the *Tranquility* of the *King* and his *Kingdomes*: Nor can any loyal Subjects let that King want what is necessary for the publick Peace, and comely for his Majesty,
who

who hath so large an heart and so liberal hand toward God and his Church.

We have (Right Honourable and Worthy Senators) nothing so much to say in this *Essay of Gratitude* to God, to the Kings Majesty, and to Your Selves, as to be *abruptly silent*, and to stand still a while filled with *admiration* and *astonishment*: What King or Emperour since *Constantine* the Great, and *Charles* the Great (I mean the last, who laid down his Life for the *Liberties* of his Church and *Kingdoms*) ever did the like act of Honour, Piety, Charity, Justice, and Munificence to the *Bishops*, to the Clergie, to the whole Church, and (if I may so say) to God himself! to whom nothing can be given but of his *own Munificence*; as *David* modestly and truly expresseth his and the Princes liberality to the *Temple*. Thus to redeem the Nobility, Gentry, Clergy, and whole Nation, from that *ugly sin* and *shame* of *sacrilege*, wherewith some cruel and covetous men, by their violent illegal and unreasonable courses, had sought to engage, yea, and for ever to *damne* (as much as in them lay) you and your posterity: Other *Kings* and *Princes* of this Renowned Kingdome, as also many *pious Lords* and Gentlemen, have consecrated many things to God and his Church; but his *present Majesty* hath at once restored all; thereby shewing himself to be both *Charles le bon*, & *le grand*; A great and good Christian King.

If I; or We (for I still presume to set forth the grateful and similiary sense of my Reverend Fathers and *Brethren* the *Archbishops*, *Bishops*, and other Worthy Clergy-men) if, I say, We may with your *patience* speak any more, or indeed were able to say any thing suitable to this so rare, so religious, and so transcendent a subject, his Majesties free and speedy restoring to the *Bishops* and other Church-men their ancient Honours, Dignities, and Revenues, by your Lordships advice and assent, with the Honourable House of Commons, It must be in the words of the Psalmist, *Quid retribuemus Domino? Yea, Dominis?* What shall We, the *Bishops* and Clergy of *ENGLAND*, return to the *LORD* our God; and to our Lord the King; and to your Lordships, and to the Gentry of *England*, or the House of the Commons now assembled in Parliament?

Give me leave to tell your Lordships, and those other Gentlemen,

lemen, not what we would say, but what we would do ; I am sure we should do, yea, and we *resolve* to do, if we may be assisted with Gods graces, and favoured with your Christian Prayers.

1. First, As to God, We do *wholly devote* our selves, and all the advantages we have by his *renewed mercies*, to advance his Glory, and the Honour of our Blessed Saviour, in the faithful discharge of our duties to the Service of this Church, by preaching, praying, writing, living, and governing (our selves we mean, no less than others) so as becomes *Primitive and Apostolick Bishops* ; so as is on all hands highly deserved of us, and justly expected from us, according to our places and abilities.

*The thankful
resolutions of
the Bps and
Clergie.*

1. To God.

As it will be easier for us at the great *day of account* to have wanted *these honourable Priviledges* than to have abused them ; so we had much rather not *enjoy* them at all, than not have hearts to use them aright, as prime *Professors* and *Patterns* of *Christianity* ; that is, *Followers* of *Jesus Christ* and his *blessed Apostles*, in all *Piety, Prudence, Sanctity, Charity, Sincerity*. It argued some greatness of mind in some of our Bishops, for these many years to have lived contentedly without these temporal and secular advantages, not to have sunk and desponded under so long and importune adversities ; but it will be more of Christian Magnanimity to enjoy them wisely and worthily, to overcome the temptation of prosperity, to use them not to pride and luxury, but to humble and holy *industry* ; to discreet hospitality, to cheerful *charity* ; to the good of the Church, and to Gods glory ; who hath promised to *honour* those that *honour* him, and to adde all these things to those that first seek his *Kingdome* and the righteousness thereof : Doubtless nothing will be wanting to us, if we be not wanting to God, his Church, our selves and our Brethren of the Clergy, who are sober men, void of depraved opinions, and debauched practices.

Secondly, In reference to his *gracious Majesty* our resolutions are, That none of his Subjects shall more imitate, and (if your Lordships give us leave) cheerfully *emulate* your and their Loyalty, Love and Fidelity to his Majesties safety, peace, and happiness temporal and eternal, than *we his Bishops*, who of all men

2. To the Kings
Majestic.

men may least be *traytors* to his Honour, *Conscience*, or *Soul*; who having dealt so *bountifully with us*, cannot but expect from us those *honest and faithful things* which are most worthy of his Munificence and our Integrity; So as may most conduce to his Majesties welfare and the publick peace. The first we should basely *betray*, together with our own Souls, if we should cease daily to *pray* for his Majesties happiness; if we should fail to set forth the *whole truth* of God to him and his Subjects; Lastly, if we should serve, *sooth*, or *silently flatter* any *known sin* in our selves, or any others whatsoever; and least of all in those, whose sins must needs be as most conspicuous and *exemplary*, so most contagious and dangerous.

The second (of *publick peace*) we shall best serve and *secure* by well and wisely ordering (as *Spiritual Captains* and *Colonels* of the *Ecclesiastical Militia*) that *Army of Ministers*, or great company of *Preachers* in *England and Wales*, which cannot be less than *ten thousand men effective*; whose number is great, and their influence with their activity much greater, being mustred and in *spiritual armes* at least once every week; where getting upon the *higher ground*, and being as in Christs stead, they cannot but have a very great stroke on mens (and *more on womens*) ears, hearts, and purses: These had need be well *disciplined* and governed under Christ, and his Majesty, according to Gods Word, the Laws of this Kingdom, and the Constitutions of this Church; which must be their and *all our* rules, by which they and we must serve God and the King; as with truth and holiness, so with *decency, order, and uniformity*: Neither *eccentric* nor *erratick* from our proper *Spheres*, nor yet defective or *deformed* in them: The managing of which great Concern being by his Majesty and the *Laws* chiefly committed to us Bishops, it will be most *our sin and shame* to be wanting in our duty; If any man blame us for doing what is lawful and just, yea necessary for the publick peace, they must withal *blame the Laws*, and by a most *egregious folly* think themselves wiser than the *publick wisdom*, the *Laws* and *Laws-makers*; in which their own consent is included, and from which no man may lightly be a Renegado.

3^{ly} To the
House of Peers.

Thirdly, As to your *Nobleness*, no men shall more study your Lordships *true honour* and eternal happiness, the only sufficient

sufficient requital of your meritorious love and favour to us ; who have accepted, yea restored us Bishops to be *Partakers* of your honour, *Auditors* of your wisdom, and *Speclators* of your noblest Conversation, in that place where every one studies to put on the *best appearance* ; We and our Successors must for ever be *faithful Counsellors*, Friends and Servants to your Lordships and your Noble Posterity ; who possibly will bear from our age, place and quality, with greater patience, civility, and acceptance, than from other Ministers, those *discreet monitions*, *seasonable intimations*, and *wholsome counsels*, which may be sometimes most necessary for you and them : It will always best become us rather to offend you by telling you the truth in a *decent manner*, than to *betray* you to those sinful infirmities or passions which are your greatest enemies, next to your *flatterers*.

No men shall be more ashamed than we, to see our selves sit in *Parliament* (that is, in the *Congregation of Princes*, or *mortal Gods*) if we should not behave our selves in all respects answerable to your *Illustrious Society*, and to your great merits towards us : As we are below the *Objects of your Lordships Envy*, so we will study to be above (that is, not to deserve, and so not to fear) *your anger* ; Nor shall you either love virtue, or your own *souls*, or your God and Saviour, if you either hate or despise us, who intend (by Gods help) to perfect that in *our selves* and all *others* (as far as our good counsel, example, and lawful authority will extend) which some men have so long, so lowdly, and so in vain pretended to in point of true *Reformation* both private and publick ; Not in *fine-fancies*, *superficial formalities*, and *popular vaporings*, but in solidly great, and really good *actions*, in which the *power of godliness* doth consist ; being offended at no mens *sinful deformities* and *defects*, either *personal* or *political*, more than our own : What is wanting in any of us as to *high blood* and extraction, as to *Civil Grandeur* and *Estate*, shall (by Gods help) be made up in that modest wisdom, sober learning, hearty loyalty, and unfeigned Religion, which may most *counterpoise* your other *accomplishments*, by which we confess your Lordships much *overweigh* us : Indeed nothing can buoy up *Episcopacy*, or recover the true *honour* of the *Church of ENGLAND* to a fixation, so much as the primitive great and good *examples* of Bishops and the Episcopal Clergy ; as the ex-

cellently Learned and Pious Doctor *Hammond* now dying declared his judgment ; when leaving the world and all his justly deserved preferments on earth, he left us a most rare and imitable example of very great abilities set forth with greater industry, and most set off with greatest humility.

If we can but live *above* those *diminutions*, which set us *below* our *selves*, our *holy calling*, his Majesties favour, and your *honourable Society*, we shall be nothing concerned in those other *petty* and *plebeian objections*, which the pride or envy of some *mechanick spirits* are prone to make against our *persons* or profession, since our *Originals* (blessed be God) were as honest and unspotted as any mens, though not so *noble* and *illustrious* ; Our *education* hath been studious and ingenious, though not so ample and conspicuous ; Our *conversation* though more obscure and in the *shade*, yet not vain, not vicious, nor (it may be) so *sun-burnt* and *tann'd* as others : We have from our youth been devoted and trained up to Gods glory, to His Majesties and the Churches service, by such pious, frugal, and learned *retirements*, as most redeemed us from those *luxuries* and *superfluities* to which others are exposed : We humbly and willingly *owne*, contrary to the *vapour* of that great Orator, (*Omnia nostra incrementa (non nobis, sed) Deo, Regi, Senatui debemus ;*) All our advancements, not to our selves (as he said) but to Gods mercy, the Kings bounty, your Lordships and our Countries favour.

Indeed our single *persons*, families, relations, reputations, estates or merits, are too small and narrow a *Basis* or *bottom* upon which to erect and settle this great *Pyramide*, *Pillar*, or *Obelisk* of *publick* or *Parliamentary Honour* ; which in all *true proportions* is to be founded upon his Majesties and your *just zeal*, for Gods glory, for the honour of our Saviour, for this Churches welfare, and for the ancient *dignity* of *Episcopacy* : As our private comfort can only be fixed, so this *publick* honour must chiefly be ascribed to and placed upon the *latitude* of his Majesties wisdom, and the *sanctity* of your *vertues* ; upon the account of the love you have to *true Religion*, and the esteem you bear to good Learning ; also upon your care of this Churches flourishing, together with this Kingdoms peace : To these great and good ends we are willingly made *publick Servants* ; to these some of us have *sacrificed* all our former happy *tranquility* and

and sweet retiredness, rather than be wanting to that duty which was not calmly required, but *importunately exacted* from us; when more than once seriously deprecating the burthen of this employment, we were absolutely commanded to obedience, rather than seem to withdraw our shoulders from the burthen; which no man will envy, but he whose ignorant ambition least understands it, and is least capable, as of the sacred duty, so of the necessary policy and reason of Episcopacy in *England*.

It is most certain that we cannot be without a King (as the *Cappadocians* pleaded to the *Romanes* when they offered them their popular liberty) in *England*, and not be very miserable; which we have lately felt: Nor can our *Kings* want wise *Counsellours* of State, any more than *Pilots* can their *Card* or *Compass*; Nor can these well want the counsel and assistance of learned and religious *Church-men*, grave and reverend *Bishops*, any more than the *Mariners Compass* can be without the *Magnetick Needle* or *Director*; and this upon a double reason: First, worthy *Bishops* are the fittest persons, not only to repress the falsity, scandal, and immorality of Ministers *evil doctrines* and *lives*, (which are as *stinking carrion* or *dead horses* in the high way, the poyson and abhorrence of all passengers; *public pe- stes Ecclesie & Reipublice*, the most *infecting* and killing plagues to *Church* and *Country*;) But also they serve to *restrain* and *bridle* the *vulgar petulancy* and *popular rudeness* of some *factious Preachers tongues*; which are sometimes, as the hearts and censers of *Korah*, *Dathan*, and *Abiram*, full of *strange fire*; or as *Sheba's trumpet* sounding *faction* and *sedition*; then most of all when they would seem most *zealous* in their *Sermons* and *Prayers*; infusing *poyson* into *wine*, the better to diffuse the venome of I know not what novell and *fanciful Inventions* of their own; *festring* those scratches which they first make, and then would seem to *lick* them whole; sometimes *venoming* even *sound parts* by their very *fasting spittle*: So over-clamour- ing for *truth* and *holiness*, (which all good *Bishops* and *Presby- ters* desire more soberly than themselves,) that they are deaf to peace and order, to obedience and subjection, to law and government, which none but fools or knaves will oppose: Certainly no men are so fit to encounter the fraud and folly of these *deceitful workers*, and to confute the popular *Sophistry*

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of these *crafty and crazy Ministers*, as grave, learned, wise, and godly *Bishops*, who, past the froth of *juvenile fancies* and popular *flashes*, know what best befits solid *preaching*, sober *praying*, holy living, and discreet governing.

Besides this, pious and prudent *Bishops* are of all men living the fittest persons gently to *temper* with Christian wisdom, meekness and moderation, those vehemencies, *rigors*, animosities and *severities*, to which the height of mens *over-boiling passions* and rougher spirits are prone to raise the *secular policies*, counsels and *resolutions* of those who are most exalted with *worldly honours*, and leavened with opulent *Estates*: Many times great *Princes*, and Persons of Eminent Honours do not more want than *welcome* those calm counsels and gentle *mitigations* which *Bishops* and other Ecclesiastical persons *seasonably* and *wisely* suggest to them; as *David* did the prudent and humble *intercession* of *Abigail*, when she gently disarmed him, and all his angry *Souldiers*, diverting them from that *exorbitant* and *cruel revenge* to which a *military fierceness* and just *disdain* of *Nabal's Ingratitude* and *Indignity* had transported him and them: Or as *Theodosius* the *Emperour* did kindly and thankfully entertain the religious and resolute, but *respective reproofs* of *S^t Ambrose*, Bishop of *Millain*, whom he revered as a Father, and highly commended for that his freedom and fidelity to him; which he said best became the *Bishops* or *Prelates* of the Church of Christ, who are so to fear God, as not to flatter any man.

The proper
care of Lords
temporal, with
the Hon. House
of Commons.

The great work of your Lordships Honour and Wisdom (with the Honourable House of Commons) properly is, to see, *Nè Leges Angliæ temerè mutantur: Nè Coronæ Majestas minuatur: Nè virtuti desit honoris premium*: That the good old Laws, Customs, and Constitutions of *England* be not lightly changed: That the Majesty of the King and Kingdom be not diminished; (for in *uno Casare res est publica*, we can have no Common weal, but *common woe*, if we have not a King clothed with that sacred and *inviolable Majesty* which is necessary for the publick welfare and safety :) Lastly, It is among your Lordships and the Parliaments noblest cares and designs, That no *deserving vertue* or *ingenuous faculty*, which serves the publick welfare, should despair of *publick rewards*; and least of all, learned *Piety*, or the most noble and sacred *Study of Divinity*, which is as
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the *Sun* or the *greater* light, the author of that *day*, which *shines* on our Souls, to *shew us the way to heaven and eternity*; whereas all other arts and sciences are but as the *Moon* and *Stars* to guide us in the momentary affairs of *this* world, which is but the *twilight* state of a *Christian*: Lest while the judicious *Lawyers* honest skill and commendable *practice* in our *Common* or *Civil* Laws; or while the discreet *valour* of good *Souldiers*; or the wholesome study of *Physick*; or *meer riches* by any *honest trade* accumulated; while, I say, any, or all *these* are admitted, not only to *knock* at the *door*, but also to enter into the porch, yea and to *repose* themselves in the *Temple* of *Honour*, only the *Learning* and *Religion* of the *Clergy*, the *desert* and *industry* of *Divines*, who are the great *Studiers* and *Interpreters* of Gods Law, the faithful dispensers of heavenly things; these, I say, should, to the shame and reproach of this Church and Kingdom, be excluded from all *temporal rewards* and *Honorary Encouragements*: After the method of the *Apostate Julians* envy and *mockery*, who said, the rewards of the world to come might serve their *turns*, when he took from the *Christian Orthodox Bishops* and *Clergy* those large *donations*, *immunities* and *dignities* which *Constantine* the great and other *godly Emperours* had endowed them and the Church of Christ withal.

The Justice and Nobleness of this Parliament hath sufficiently shewed to all the world how far *your Honours* are from the *Schism* and *Sacrilege* of either depriving this Church and Kingdom of *Bishops*, (which it enjoyed in all ages since it was *Christian*;) or of *denying Bishops* those Honours which the piety of your *Progenitors* was more *ambitious* to confer on them, than they were to *receive* them: The modest humility of ancient *Bishops* (when most worthy) thought themselves (as we have cause to do) less worthy of such *high honour*, walking (as *Ammianus Marcellian* tells us) with grave steps, modest looks, and mortified behaviour: But the generous piety of this, as other *Christian Nations*, thought, that they then honoured God and their *Saviour Jesus Christ*, when (as *Cornelius* to *S^t Peter*) they expressed their high *respect* and *honour* to the *Bishops* of the Church as to *spiritual Fathers*; whose paternal *benediction* and peace in Christs Name as they oft desired with great devo-

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tion and respect, so they ever judged Episcopal Presidency and Authority to be most suitable to the *plethorick* and sturdy temper of the people of *England*, whose *high spirits* abhorre all *levelling*, and are as impatient to be governed by their *equalls* or *inferiours*, as water is to be kept within its *own bounds*.

And even now the wisdom of your *Lordships* and the Honourable *House of Commons*, concurrent with his *Majesties* goodness in the restitution of *Episcopacy* and *Bishops* to their *pristine honour* and *Jurisdiction*, must not in any reason be looked upon by us, or any *wise men*, as any *partiality of favour* to so few, and to so inconsiderable persons as we are; No, doubtless your great and publick designs are in order to *promote Gods glory*; to advance his *Majesties* service, and to secure most effectually the *peace* of Church and State, by adorning them with *such Bishops*, and these with *such authority* as is most consonant to our ancient *Laws* and *Constitutions*, to *Catholick* and *Primitive Patterns*, to the *Apostolick*, that is *Christs*, Institution; and to the *Word of God* who is the God of Order; Besides, most agreeable to the true Principles and those necessary proportions which must be observed in all political order, and publick government, for superiority and subordination; all which are only to be perfectly seen, used and enjoyed in this Episcopal Eminency or *Authoritative Presidency*.

That so the *Church of ENGLAND* may still enjoy (as it hath, by Gods blessing, equal with any Church in any age since the *Apostles* dayes) Its *Ignatiusses*, Its *Polycarps*, Its *Polycrateffes*, Its *Irenæusses*, Its *Cyprians*, Its *Ambroses*, Its *Austins*, Its *Chrysostomes*, Its *Epiphaniusses*, Its *Basils*, Its *Gregories*; That is, an *holy succession* of *Evangelical Bishops* of the same spirits and proportions with those elder and our later ones, for learning, piety, prudence, eloquence, industry, courage and constancy in the true faith of *Jesus Christ*: That neither the *Romanists* on one side may quarrel with, nor the *Schismaticks* on the other side invade and prostrate the honour of the *Church of ENGLAND*, upon the oft (but in vain) objected account of *Schismatical interrupting* or intercluding the *Apostolick* succession of *Bishops*; and therein varying, in point of *Episcopacy*, from it self as much as from all ancient and *Catholick Churches*: to the infinite scandal of all good *Christians* and learned men, both at home and

and abroad ; Many of whom do doubt , (and upon greater grounds than most of those vulgar scruples with which many please themselves to fight against, and scratch at least, the Church of England) of the real validity of all Ministerial power and Ecclesiastical Authority ; and so of all mysterious dispensations, and sacramental Consecrations where Bishops are wanting, not by unavoidable necessity, which is its own Apology, but by a Presbyterian petulancy, Schismatical Envy, and Democratical Insolency ; which is so ambitious to ordain and rule in common, that it giddily runs upon the rocks of Anarchy and Confusion.

Although we and all the soberly learned world must highly commend his Majesties Piety and Wisdom, together with this Parliaments, for their restoring Catholick Episcopacy, and in that the great support of this Churches and Kingdoms peace : And although we do justly esteem the honour and favour by God and man herein conferred on us ; yet we so much preferre the publick good before any personal enjoyments or private interests, as freely to declare to your Lordships and all the English world , That we are so little devoted to the meer Honour or Profit of our places, and see so little cause to be greatly delighted in this burthen full of business, envy and importunity, That if any men of other Principles, or any other Forms of Church-Government, according to their several new models and inventions, (which as Childrens Babies are almost as soon broken and defaced as they are made and adorned,) be able to do this Church and Kingdome better service than the Episcopal Order, Presidency, and Authority with which we are now invested ; Or if the wisdom of his Majesty and his two Houses of Parliament by any good experience have ever found them (and accordingly should judge them) more proper to attain His Majesties and Your great designs for Gods glory, and the common good, in Gods Name let these new Masters and their new Models take our places, and share our Bishopricks once again among them : Let them by some new and better experiments of their art and office expiate the former prodigies of their rude actions and desperate essays, which had almost destroyed all that was sacred and civil among us : Let not our personal and private Concerns be put into the Balance

Episcopacy,
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lance against the publick interest; We willingly *recede*, we *disrobe*, we degrade our selves, we will (as far as we can by the ancient Canons of the Church) submit to those new *Presbyterian* and *Independent* Projects and Projectors, if his Majesty upon due advice with his Parliament shall discern them to have a better *Call from God* and man, better *skill* or will to do *Gods work*, and the Kings service in reference to the publick welfare; if there be any thing in them more conform to *Gods Word*, to principles of right reason, to perfect rules of *Politie*, to the necessary grounds of Government, to the *harmony* of good order, to the universal practice of the Church of Christ, to the ancient Laws of this *Kingdom*, or to the temper and constitution of the *English people*: All which are highly and justly prejudiced against any *novelty*, and wholly conformed to *Episcopal Antiquity*; Unanimously confirming his Majesties and this Parliaments *Wisdom*, in re-establishing of that to which no *new form* is to be compared, much less preferred.

Your *Lordships* and all the *English world* have already tryed for some years (full fore against the *wills* of the most and best men) what the *rigid Presbyterian* or *Aërian designs* are; what the plebeian *practices* of some Ministers and people are; You have found and felt of what metal those *new Masters* and their *Lay-Elders* are; who, as *Acephalists* or *Polycephalists*, *headless* or *many-headed creatures* affect to rule all, first without *Bishops*, next without *Kings*, at length without *Parliaments*, at last without *people*, by a meer *stratocracy* of Military Myrmydons or *Mamelukes*; when indeed they are in all their forms and figures found not more unfit for government, than most *unwelcome* (under that notion) to the *Commons*, *Gentry*, and *Nobility* of *England*; besides, most unsafe for this or any *Monarchy*, and wholly *inconsistent* with this *Churches National Unity*; which (as *S^t Jerome* observes) will soon run into as many *Schisms* as there are *Parishes* and *Preachers*; Out of the *spawne* of *Schism* sedition will soon rise; and out of those *egges* such *Crocodiles* will grow, as will swallow up *Kings* and *Kingdomes*.

Not that any men more highly esteem *sober Presbyters* or good *Ministers*, yea and other *Church-Officers*, such as the Law hath appointed, in a *due subordination* to and orderly *conjunction* with *Bishops*, than we do; We shall ever advise with them as with
friends,

friends, tender them as *sons*, and love them as *brethren*: But we cannot allow, nor can either the King or people of *England* bear that *malipertness* of *Antiepiscopal Presbytery* which hath of late, like *Reuben*, by a most *inordinate lust*, ascended to its Fathers bed, and against all Law, usurped all *Episcopal Authority* in *Ordination*, *Censures*, and *Jurisdictions*; Whose strength, we see, was soon powred out *like water*, not to be gathered up; exposing, as it self to contempt, so the whole Church to confusion.

Antiepiscopal or *Headless Presbytery* had indeed at first such a great belly or tympany in some mens high pretensions and rare expectations, as if it would bring forth *om̄ vi*, *Magnum Jovis incrementum*, some prodigie of piety; (*Jam nova progenies cœlo demittitur alto*) some rare and heavenly off-spring was coming; No less than Christs *Kingdom*, *Throne*, *Scepter* and *Discipline* was voted, resolved and expected: It was further attended, when it drew neer the time of its travel and all our pains, with a strange and new *Nurse-keeper*, the *Solemn League and Covenant*, sent for so many hundred miles out of *Scotland*; which brought with it such swadling clothes as were thought fitter for that *lusty babe* than all the sacred bands of *Baptism* and *Confirmation*; (which *Leaguer* bands certainly could bind no man that is in his wits beyond or against his duty to God, the King, this Church, and his Country, any more than the *green withes* could bind *Sampson* to his hurt.)

For fear of miscarrying in the birth (for its *Dam* had hard labour) it had the help of a *Man-midwife*, who looked like a *Mahometan*, a military and armed hand; a means never used (God knows) in the true Church of Christ, or in the Concerns of his Kingdom, which is not of this world, nor after its gladiatory methods; the Gospel being first planted by *Fishermen*, and watered by the blood of its prime *Preachers* and *Professors*: Yet after all this *Parado Presbytery* proved a kind of untimely birth, a most *unblest abortive*; and although it was not *still-born*, but cryed aloud for a while with a strong and terrible voice, yet it was by a merciful providence (as *Monsters* commonly are) short-lived, sucking *blood* instead of milk for its infant nourishment: Neither the English soil, nor air, nor *geny* was for this upstart, pert and *presumptuous Presbytery*,

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*Presbytery's
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which instead of the venerable gray head of *primitive* and *paternal* *Episcopacy*, had got a new *long tail* of popular ruling *Lay-Elders*; but it soon gave up the Ghost, and being never *Christned*, for it naturally abhorred *Creed*, *Ten Commandments*, and *Lords Prayer*, it was *over-laid* (as was thought) and almost smothered to death by its *Puny Independency*; that is, the *nurse* was oppressed by its *nursling*, by a fate as new and unheard of as it self was in *England*.

The rise of In-
dependency.

This *stripling* also (even *Independency*) was another *by-blow* of *Church-Government*, a new but illegitimate brood, begotten between fancy and faction, schism and rebellion, seeking to reduce *Church-Government* from its (*toga virilis*) manly, magistratick, and politick Constitution, besitting well-grown, great and National Churches, to its hanging *sleeves* or *swadling* clouts again.

But these two *spurious Progenies*, having neither *lawful father* nor *honest mother*, neither the advice of a *National Synod*, nor any *Royal Assent*, and so neither Civil nor Ecclesiastical Authority to naturalize or enfranchise them, while they were both eagerly conspiring and fiercely struggling against Legal and *Catholick Episcopacy*, they made a *shift* to strangle each other; both pretending to be the eldest son, the very *Esau*, the *only* and *primitive Church-Government*, of *Christs Institution*, his *entire Scepter* and *Discipline*, neither of them was by wise men believed to be so, since both could not be so: And to be sure, neither the one nor the other was ever known or used in this or any true Church of Christ for *fifteen hundred years* after Christ, unless all the *Histories* and *Examples* of the Church have conspired to deceive us and themselves, which none but Jews and Turks can imagine.

The first of these (*Presbytery*) had a *redder face*, *rougher hands*, *longer nails*, and a *fiercer voice*, like *Esau*: The second of *Independency*, (that is *Church-Democracy*, or common *peoples Ecclesiastical Politie*, first pretending to crown Christ as a King, and then really to mock and crucifie him, parting his garments among them, breaking his bones, and nailing him to the cross of *popular Dependence*, as the root of all Ministerial Authority and Maintenance, which is indeed but a dry tree and dead trunk :) This, I say, was at first *smother skinn'd*

skinn'd and softer voiced, like *Jacob*; but it soon supplanted by notable disguises and vulgar insinuations its *elder brother* and its angry *rival Presbytery*.

At last (*Post varios casus, post tot discrimina rerum*) after several risques and hazards run by Church and State, the Divine Justice and Mercy to this Church and Kingdom decided the *controversie* between these *dividers* and destroyers, opening a door for the happy return of *ancient Monarchy* to its just *Supremacy* in Church and State; also of *venerable Episcopacy* to its pristine Office and Ecclesiastical Authority, loyally subordinate to the Crown of the King, according to Law, and religiously servient to the Church of Christ, according to his holy Gospel.

The Resurrect:
ion of Episcopacy
with Mon:
archy.

In which ancient and excellent Government if any thing be found, in the *decurrence* of time, or *degeneracy* of men and manners, inconvenient to the publick welfare, either as to its constitution or execution, we humbly crave of his Majesties goodness and *this Parliaments* wisdom, that both we and it may be so reformed and regulated in all points, not by Tumults and Armies, but Parliamentary Counsels, as may be most conforme to Scriptural rules, primitive ends and uses, so far as the present times and manners of men will best bear; which concession is sufficient to appease the *gripes* and *wamblings* of any, who either could take, or would keep their *Covenant* with any shew of good conscience, that is, guided by *Reason, Law, and Scriptures*, the speediest and easiest way of reforming Government lying in good Governours: For we are not so *straight-laced* in point of *Episcopacy*, as to think it may not admit *prudent regulations* and *variations*; yet so as the main spiritual power and Ecclesiastical Order be preserved and improved, according to the primitive pattern and Catholick custom of the Church, which is sacred, and ought to be *inviolable*, unless *insuperable impediments* give a *temporary dispensation*; rather submitting to providence than changing the principle, or subverting the order, so divinely constituted, so universally established, and so highly blessed.

But if a right *Evangelical Episcopacy*, such as for the main ever hath been in the Church of Christ, and now is according to Law re-established in ENGLAND, such as we are most am-

birious to adorn and exercise ; if this be found (as no doubt it will) most consonant to right reason , to all rules and grounds of true *politie* ; to the just proportions of good Order and measures of Government ; yea, to the ancient models and methods of *Church-Government* , which are set forth by God himself in the Old Testament among the *Jewish Priesthood* , and by our Lord Jesus Christ in the New Testament among his 12 *Apostles* , with the 70 *Disciples* , and these followed as divine *patterns* or *originals* by the Catholick Church ever since the *Apostles* dayes, as all *Fathers*, *Councils*, and *Histories* of the Church do evidently assure us : O let not (we beseech you) this ancient, fruitful, goodly and venerable *Cedar* of *Episcopacy* be blasted or baffled, or blown down by the *profane breath* of some popular Preachers, or by the fury of giddy, heady and ignorant people ; Let not its ample *boughs* be broken, its useful *bark* be pilled, or its far extended *roots* be *extirpated* by the petulancy and rudeness of any unruly and insolent spirits, since in its *leaves*, *shadow*, and *fruits*, there hath been and still is so great a blessing for this Church and Kingdom ; as is evident in these necessary Offices.

*The peculiar
duties of Bps.
in the Church.*

First, for holy *Ordination*, or conferring of due and undoubtedly compleat Ministerial power , such as is derived from Christ sent by his Father ; and from the *Apostles* sent by Christ. Secondly, for *Confirmation* or solemn benediction of the *Catechumens*, who in their *Infancy* were baptized ; that when come to years of discretion, and well instructed in Christian Principles, they may seriously reflect upon, personally owne, and solemnly assume upon *their consciences* the keeping of their *Baptismal Vow*, that only *sacred Covenant*, which is sufficient for any honest Christian. Thirdly, for the due *examination*, detection, reprehension, and suppression of *Errors*, *Heresies*, and *Schisms* in the Church of Christ. Fourthly, for the authoritative reproof and *reformation* of Immorality, Idleness, Faction, and Disorder among the Clergy and other Christians. Fifthly, for the encouraging and *preserving* of truth, peace, holiness, and order among all under their care and inspection : All which good works are to be done by such Ecclesiastical Monitions and Censures, as are by Christ, by the Church, and by the *Kings Authority* committed to them, as
Bishops

Bishops or Church-Magistrates, furnished with spiritual, Ecclesiastical and Legal Power. Lastly, for the giving more eminent, remarkable, and autoritative examples in all Christian graces and vertues, proportionable to their places, estates, and dignities; for the encouragement of piety, and discountenancing of profaneness: The weight and *emphasis* of examples consisting *most* in the eminency of the person, and dignity of his place, which make them as Dominical Letters, or Capital Figures, of greater note, name and influence.

These so peculiar duties, proper offices and uses of *Bishops* (as Church-men) may very well seein, I dare not say below your *Lordships* eminent dignity, (since Gods glory and Christs honour are stamped upon the *Ministers* of the Church, but) less suitable to your many secular Employments; And I am sure they are (for the most part) much above most *Lay-mens* abilities; as they were ever judged by the Church of Christ above the ordinary capacities of *most Presbyters*, or inferiour Ministers, who have indeed the same *diacnical & iudicial*, Ministerial or Liturgical power and authority as to doctrine, consecration, devotion, parochial inspection and direction, derived to them by and from the respective *Bishops*: But not the same *regiæ & regule*, political, ordinative and presidential power in point of the Churches National Politie, or more publick Government; which *S^t Jerome* requires, and ownes as *(exors & necessaria potestas Episcoporum)* as a principal and eminent power necessary for the Church of Christ, and specially residing in *Bishops*.

Indeed in the beginning or infancy of Churches (as many learned men have observed) the powers or offices of *Deacon*, *Presbyter*, *Bishop*, and *Apostle* might (possibly) be resident in, and exercised by one man, where there was but an handful or little flock of two or three gathered together in Christs name; But when Believers and Congregations, and so their *Pastors* multiplied, then there was a necessity of politie, order and wisdom to distinguish and rank these offices and Officers into several politick distributions, or helps of Government; some to be the flocks, others to be the *Pastors*; some to be only as *Presbyters*, praying, preaching, baptizing, consecrating and blessing the people; others as Presidents or *Bishops* ruling

ling over the many Presbyters and people too within their inspection; others as *Deacons* servient to Bishops, Presbyters and people: And all this to keep such an orderly unity, as may best avoid Schismatical Confusions in the Church of *Christ*; which ought to be as an *Army* with *Banners*, where are the Ensigns of Office and *Authority*, the directives of orderly motion, the centers of union, and the securers of the common safety, by wise commands and ready obedience.

Nor may the sameness of the *Names*, or of Naturals, Morals, or Religion, as to faith, gifts and graces; nor the community of some Christian Priviledges, duties, or offices of charity, these may not be pleaded against the primitive distinction of Eminent Honour and Authority among the *Clergy*, any more than all *priority* and *superiority* may be denied among men in respect of *Civil Magistracy*, who are of the same Nature, Parentage, City, Trade and Country; or among *Souldiers* of the same Army; or *Scholars* of the same Colledge and *University*.

To be sure that *over-seeing*, presidential and gubernative power, which shall authoritatively look to the *Eutaxie*, good order and unity of the Church, such as was in the prime and secondary Apostles; the first as Oeconomical, the second as Metropolitan, or Diocesan Bishops; such as was committed to *Timothy* and *Titus*, and exercised by them, not only as Evangelists or Preachers, but as Presidents and Prelates; this power cannot be either regularly, or prudently, or safely in *England* committed to any hands, but to those venerable Clergy-men whom his *Majesty* and the Laws shall think fit to constitute as Governours over others, and from whom they may have an account of all: Nor can it be in better or safer hands than those of learned, wise, grave and godly *Bishops*, assisted by such sober *Presbyters*, or *Ministers*, as his *Majesty* and the Laws shall either appoint, or permit them to call to their *counsel* and *assistance* in their Ordinations, or in their exercise of Ecclesiastical Censures and Jurisdiction; Not by way of a *Consistorian* negative, which is to alter and unhinge the whole Government, turning wine into water, and making way for all factions to breed even in the *Ness* of Church-Government; but by such publick presence and venerable conspicuity of
many

many learned and wise Counsellors, as may best avoid any mistakes or errors, and most contribute, by their being witnesses of all transactions, to that authority which is necessary to convince men of sin, and to convert them from the error of their ways, when they see themselves condemned by the censure, not of one only, but of many worthy and impartial men.

An Help, Ornament, and Honour in Church-Government which really for our own part, we earnestly desire, and ambitiously embrace, as that (*ἡ ἐκκλησία*) which Ignatius, Cyprian, and others so magnifie, that Fraternal Confess, and Ecclesiastical Council, which may not only be witnesses of our publick actions, but assistants in all such publick dispatches, as are not safely committed to any one man, nor can discreetly be managed by him without contracting too much envy, anger and odium upon him; which sense, we believe, is common with all our *Worthy Brethren*.

*Bps save from
an arbitrary
way of
governing.*

Indeed no wise Bishop can affect an arbitrary power, or an absolute and sole Dominion; Nor are we willing to be thus either exposed to others calumnies, or betrayed to our selves; because we know our selves to be but men, and subject to the same infirmities with other sinful Mortals: Nor can we be so happy as when we are both compassed, encouraged, and supported with our aged, learned, and reverend Brethren of the Clergy, who may be every way as able and deserving as our selves.

Thus fortified and assisted, we may, by Gods help, be capable (without too great burthen) to discharge the proper duties and offices of Bishops, both in and out of Parliaments; which is to see, (*Nè quid detrimenti patiatur Religio, Ecclesia, vera Reformatio, &c.*) That our Religion, as Christian, as well Reformed, and as by Law duly established, suffer no detriment, diminution, or debauchery; no Apostacy, Schism, or Division in Doctrine, Discipline, or Devotion, in Sanctity, Solemnity, or Uniformity, either by profaneness, petulancy, or faction: What his Majesty, your Lordships, and other Gentlemen of other civil Employments cannot so well observe to be amiss in Church or Church-men, we the Bishops, as publick Watch-men, and Over-seers, may best inform you of; what we cannot amend by reason of the luxuriancy or obstinacy of some refractory spirits, your eminent authority may command and curb

curb according to Law, in which the publick wisdom and power, safety and honour do concenter.

4^y. The thank:
full resolutions
of Bps to the H^c.
House of Commons
and people of En-
gland.

In the last place, as to the great merits of the Honourable House of Commons, and in them of all the ingenuous Gentry, with all the Religious and Loyal People of England towards us the Bishops of this Church; We shall chuse rather to dye, or to be again degraded by the folly and fury of Schismatical envy and malice, than not to make good by our actions their good esteem of us, or to forfeit by any fault of ours their ready suffrages for us; We shall never think any thing added to us by this great favour and honour shewed us, if we do not find in them mighty *spurs* and *goads* to provoke us more to our duties of *sound preaching*, *sober praying*, discreet governing, and *holy living*; which are the *solid honours* of all good Bishops, and true Ministers; As they are the debts also which we indispensibly owe to God, to this Church, and to the least Member of it: What may possibly be wanting in the *frequency*, *number* and *tale* of our Sermons, by reason of our age and infirmity, shall be made up in their weight; and when we shall not be able to preach at all, we will study to live over the best of our Sermons, and to preach by our examples, when we cannot by our words.

God forbid we should suddenly forget those *late horrid* and *long conflagrations*, out of which the good hand of God, by the Kings favour, and this *Parliaments* assistance, hath snatched us, and this whole Church; yea, God forbid, that we the Bishops and all the Clergy of ENGLAND should not come out of this *fiery furnace* more purged and prepared for our Masters Service; yea, God forbid, that after such a deluge, and *deliverance* as this, we should so forget God, or our selves, as to be *drunk* with that *wine of Consolation* and *cup of Salvation*, which our Merciful God, our Gracious King, your Noble Lordships, and our Loving Country-men, the Commons of ENGLAND, have now put into our hands.

We are very sensible how great *stimulations* are put upon us as Christians, Ministers and Bishops, to all Piety, Industry, Prudence, Virtue and true honour; which we know do not consist in being either so eager for *small circumstances*, and outward Ceremonies of Religion, as to be remiss in its neces-
sary

sary Morals and *Substantials*; (as if one should put on *fine clothes*, while he starves *his body*;) Nor yet in being so zealous for the *Essentials* only of *faith* and *duties*, as rudely to neglect those *reverential solemnities* and *decent circumstantial*s, which preserve (as the *bark* or *rinde* doth the *Tree*) the Churches good order, peace, and unity.

We profess to all the world, that we owne God alone in his holy Word (which we call the Scriptures) to be the sole *Institutor* of his own necessary Worship and indispensable Service; who alone knows what will best please him, and profit us: We think (as we are taught by the Church of *England*) that nothing is *necessary* and *essential*, *moral* or *mysterious*, as any means to obtain, conferre, or increase grace, or to please God, which himself hath not in his Word prescribed, either by special mandate or general direction, and necessary consequence.

*of the essentials
Circumstantial
and Ceremonial
of Religion.*

Yet we believe also (as all *Learned men* at home and abroad do agree) That the *indulgence* of God hath left free to the prudence and authority of every *National Church*, *Christian Politie*, and *Community*, the particular *appointing*, *ordering* and *regulating* of all those general and common *circumstances*, which are in nature or civility *necessary*, as *time*, *place*, *method*, *manner*, *measure*, *vesture* and *gesture*, (all which are as unseparable from all publick actions under the Sun, as our skins are from our bodies) according as shall seem to the *supreme wisdom* and *authority* of that *Church*, most for its *publick decency* and *solemnity*, for good order and edification; Of all which in their *particular instances* and *usages*, every private Christian is *Judge* and *Arbitrator* in his closet-worship; Also every chief *Governour* in his family, where, when, how, for matter, method and manner, also for measure of reading, praying, praising, &c. when sitting, standing or kneeling; whether in sordid or decent habits, becoming his presence and the sanctity of the duty; And no less, without all peradventure, are they left to every *chief Magistrate* or *Ruler* in *Church* and *State*, within his respective *Dominions*, for the publick peace, order, decency, uniformity, and solemnity of Religion, of which those are the proper *Chusers*, *Determiners*, and *Judges*, to whom the power is given by God, either private or publick; That Religion may not interfere with the Civil Government, but conform to it in these

things, as it is protected by it in the main.

Provided always, that no such particular rite, limited *circumstance*, or *Ecclesiastical ceremony* thus chosen, be otherwise imposed upon mens *judgments* and *consciences*, either in opinion or use, then as indeed it is in its *nature*, and Gods indulgence; that is, mutable, when good occasion, or the chief end of things requires a change of them by lawful authority, so as to be still free, as to the judgment of such as use them, and as to the practice of all other Churches who have not assumed the use of them: Not that any such external rite or ceremony of humane appointment can in it self be any *necessary*, *solid*, substantial, and *integral* part of *divine Worship*; or as any means instituted for grace, to which a precept and promise divine is necessary: This efficacy no humane or Ecclesiastical Authority can *create* or *give*; Nor doth the Church of *England* pretend to any such power or use in them; although it may lawfully regulate all circumstances, and discreetly use decent ceremonies as such, yea, and enjoin them both as exercises of Sovereign Authority, and as experiments of Subjects due obedience; not upon any false and superstitious grounds, but such as are true and religious, consonant to the nature of things, and the indulgence of God in them.

Nor hath the Church of *England* ever otherwise esteemed, or imposed those things of particular *circumstances*, *rites* and *ceremonies*, which have been so long as chips and shavings, the easie fewel of so much flame and contention; but hath oft declared its judgment of them, to be according to Gods truth; its choice and injunction of them to be according to that liberty and authority which God hath given to it, as to every National Church within its politic and precinct, so to use and impose them on its own members, without prejudging other Churches their like liberty; Not at all as things pleasing of themselves or displeasing to God: He must needs be an infant in understanding, who fancies God is scared with white, or pleased with black garments in his publick worship; that the historick sign of the Cross addes to or diminisheth ought from Baptism; or that the Divine Majesty is offended at our kneeling, or better pleased with our sitting or standing before him in an act of so holy a celebration, and humble veneration, as that is of the Lords Supper:

Supper: But all these and the like are allowed as lawful *experiments*, either of Christian prudence and discretion in the choice, or of *obedience* and subjection in the use of them; agreeably to the lawful commands of our *superiors* in Church and State, wisely directing and limiting us in them, to avoid those factions which easily arise from the least open variety or difference in Religion, when once it comes to be affected, and is made a badge of parties or sides among the people.

The duty of *Magistrates* or *Christian Princes*, as well as *Bishops* and *Ecclesiastical Governours*, on all hands, is, in *publick solemnities* of Religion to take care, that all things be so done in uniformity, order, and decency, as is necessary for *publick peace*, and as they think best becomes the *sanctity* of true Religion, the Majesty also of that God whom we ought to worship and serve with all reverence, and with the *beauty* of holiness, both outward and inward, without any imposing upon the judgment, beyond the *nature* and *indifferency* of such things; or upon the practice farther than the God of order, decency, and peace, hath permitted.

As we and all *this Church* have seen and felt upon the account of these things the *outrageous zeal* and *precipitancy* of some men, who first pretending much to *boggle* at and to be grievously *scandalized* with a few such things of *outward rite*, *individuated circumstance*, and *prescribed ceremony* (to which conformity was by Law, that is, by the *publick wisdom* and *authority* required in the *Church of England*) have in the pursuit and sequel of their actions, or *passions* rather, evidently declared themselves to be enemies even to all *orders* and *politie*, as well as to *Liturgy* and *Episcopacy*; and to be friends to nothing but their own private *fortunes*, *novel fancies*, and *partial factions*, guided by no known Law of God or man; and offended with nothing so much, as not to see themselves in that place and power, which may force all men to conform to their own posts, lusts and designs; which themselves followed not by the *true footsteps* and *sense* of Law and Justice, Reason and Religion, but by the sensible *view* and *successes* of providences, as they variously sprang up, and appeared either for good or evil: Which sort of deformed and deforming *Non-conformists* we leave to be punished, not only by their own evil manners, but

*The dangerous
principles and
practices of some
Nonconformists.*

also by the just *abhorrencies* of God and all good men, to whom their folly and fury is now sufficiently manifest.

So we are neither ignorant nor insensible of other mens continued *dis-satisfactions* in these things, who, under the old title of *Non-conformity* (formerly much modester indeed, than of later times, being not only civil to *settled Episcopacy*, and devout in the use of the *Liturgy*, but abhorring all *Separation* from the *Church of England*;) have heretofore, and still do earnestly plead their own and other mens weak minds, and scrupulous or tender *consciences*, as very jealous (forsooth) of sinning there (in the use of some *Rites* and *Ceremonies*) where the publick wisdom and piety of this Church and State, grounded on many learned Judgments, and the majority of united suffrages according to their *consciences*, sees no sin, owns no sin; yea, and openly declares against any sin, both in the Churches *Injunctions* and *Intentions*.

Mean time while these milder *Non-conformists* tell us they dare not obey *lawful authority* in things thus dubious to their private dimness; yet both they and others dare (even *doubt-ingly*) disobey an undoubted lawful authority, meerly upon such private doubts and scruples, in so small and clear matters; rather suspecting a whole Reformed Church, and all the *spirits* of the *Prophets* in their *majority* and *representation*, of error and mistakes, even to *sin* and *superstition*, than their own private, and possibly prejudiced, yea and factiously interested opinions.

All which specious coverings and pleadings of *Conscience*, as weak and tender in point of *conformity* to things so oft and fully declared to be indifferent in their nature, and only limited in their honest and decent use: however they may deserve *Christian charity*, *compassion*, and *tenderness* from us, as to some mens good meanings and *harmless conversations*; yet they are (now at last) found too narrow to *palliate* or hide those *dreadful disorders*, and cruel designs, which some mens counsels and actions have of late years been guilty of, if either Gods or Mans Laws may be judges, which do command only *passive obedience*, and in that, such a *conformity* to Christs example, as where they cannot actively obey, there patiently and silently to suffer.

Indeed *Non-conformity* in some calmer times, and in some mens

mens softer tempers, seemed to have something in it, that was an object of Christian pity, and discreet charity, while it modestly (and we hope sincerely) pleaded *tenderneſs* of Conſcience, that is a fear of ſinning, becauſe of doubting; and this many times more in reſpect of lothneſs to offend others, then out of any great ſcrupuloſity in themſelves, as to the nature and uſe of thoſe things, or their own liberty, or the publique authority; while Non-conformity diſ�ented without Separation, Schiſm and Sedition, yea without tumult and rebellion, with ſome ſhew alſo of Learning and Loyalty, Meekneſs and Moderation; while it profeſſed patience, & with humility to bear that *croſs* which its own weakneſs or tenderneſs, more than any unjuſt rigour of the law, had laid upon it, uſing no other *Arms* offensive or deſenſive, than thoſe of Primitive Chriſtians, Prayers and tears: To theſe ſober Non-conformiſts, both our Princes, ſince the Reformation, and our beſt Biſhops have ſhewed as much moderation and tenderneſs as was conſiſtent with the publick peace and ſafety: Nor have we thoughts of leſs candor and Chriſtian Gentleneſs to them.

But ſince rude, nay rebellious Non-conformity hath in this laſt Twenty years appeared as compleatly armed (*capape*) as Goliath of Gath, in buſſe coats, clad back and breſt with iron and ſteel, openly deſying the whole Church of ENGLAND, for its excellent Liturgy, and antient Episcopacy, as well as for its few innocent Rites and Ceremonies, which were ſtated, enjoined, and uſed by ſo many holy and learned men in this Church, without any ſin, ſuperſtition, or ſcruple; ſince it hath (now at laſt) factionuſly breathed out fire and brimſtone in the face of this whole Reformed Church, againſt all Godly Biſhops, and gracious Princes, yea againſt all Monarchy at laſt, as well as Episcopacy eſtabliſhed by Law; ſince it hath (like Jehu) furiouſly and openly marched with an high hand into ENGLAND, under the banner of a novel Exotick and Illegal Covenant, yea and ſtill menaceth the Engliſh and all the Chriſtian world, if it could get power, and keep it anſwerable to its vaſt and inſatiable ambition; ſince it hath been laden with the Sacrilegious ſpoils and ruines of ſo many goodly Churches & worthy Churchmen; ſince it is beſmeared with the blood and gore of its Brethren and Fathers (that I ſay not, of its Kings:) In earneſt this pittileſs and
pitiſul

pittiful Non-conformity, which pretends to be so tender conscienced as to the *gnats* of a few *circumstances*, (regulated only for order and decency by the publick wisdom, and lawfull authority) and as to one or two ancient *ceremonies* used in the pure primitive and persecuted times, without any notion or thought of superstition, meerly as apt *emblems*, *memorative* figures, or historical tokens of what is most true and necessary to be believed; or as particularly *acts* and humble *expressions* of some *general duty*, and devotionial *reverence* to God, which is in its nature, and in the worship of God most lawfull, as uncovering the head, bowing the knee and body, undoubtedly are; and yet (on the other side) since this so *soft-souled*, *tender-sensed*, and *narrow-guled Non-conformity*, was so wide throated, as to swallow down great *Camels* without chewing, sins of *prodigious magnitudes*; since it hath shewed it self so *heavy* and harsh *handed*, so violent and fierce *spirited*, so severe and impatient, not to be precisely obeyed by others, when it had once usurped a power; Truly it is justly become a very *effroiable phantome*, as dreadfull and dangerous a Spectre to all wise Kings, to all Loyal Subjects, and to all sober Christians, as that which appeared to *Brutus* before the *Pharsalian* field.

If *Non-conformity* ever had heretofore any tolerably good Cause, as to its well meaning, and might have gone to Heaven, meekly riding on an Ass, as Christ did to *Jerusalem*; yet 'tis now quite *marred* and deformed by the ill *managing* of it, in those violent and intolerable methods of tumultuary and armed proceedings, contrary to the Laws of God and Man; which would make even *Christianity* it self not only *unwelcome*, but most *unlawful*, namely to bring it in by *fraud* and *force*, or to present it to Sovereign Kings and Kingdomes on the Swords point, as the *Spaniards* do Baptisme to the poor West-Indians with their poy-nards in one hand, and water on the other.

For although *Non-conformity* (which is still made the Ball of difference and badge of dissention, even among those who agree in Doctrine and Morals, yea in Devotionals and Politicals, in Liturgy and Episcopacy, for the main) sometime affected the voice of a *Lamb*, when it durst not *roare* as a *Lion*, yet we see it hath the teeth, tail, and sting of a *Dragon*; it seemed indeed at first to appear in *sheeps clothing*, but it hath too much of the

ravelling

ravening wolf in it ; So ill it becomes warlike or *Martial Non-conformity*, which hath shewed such *horns* and *hoofs* wherewith it hath sorely pushed, goared, and wounded this Church and Kingdom, now to boast of its dove like innocency, or to pretend to great *tendernefs* or nicity of *conscience*, and to demand any unsafe and illegal Liberty ; when the English and Christian world sees, that all the beasts in *Daniels* visions, were not more fell, haughty, cruel, insolent and outrageous, then that rustical *Non-conformity* hath been to all sorts of sober *Christians* dissenting from it, from the King that sate on the Throne, to the meanest Subject that ground at the Mill ; who is there that did not flatter its folly, but hath felt its imperious rigor ! Nor did it ever exercise that *tendernefs* to others consciences, which it so clamourously importuned for it self.

How much better then were it for the popular patrons of, and pleaders for such factious, seditious, and unsafe *Non-conformity*, (who still resolve to be great but weak *sticklers* against any sober and legal conformity in the Church of ENGLAND) How much more (I say) becoming of them were it, now at last to humble themselves before God, the King, and the Laws ; to deprecate the just jealousy and heavy displeasure of God and man which some of that *Sett* have deserved and suffered ; to expiate their former *menaces* and later *extravagances* by some publick *recantation* and *ingenuous repentance*, which may undeceive the poor people, who have been so long scared and deluded with I know not what bugg-bears of their own and other mens fancies.

How much better were it for men of Learning and *Conscience* to make a narrower search into their own *stale scruples* and *vulgar misapprehensions* ; to compare the Churches honest declarations and injunctions with their sinister suspicions, and probable delusions ; to dread (as much as they pretend to do any other mens positive) their own *negative superstition*, which tends to *Disobedience*, and ends in *Rebellion*, against lawfull authority ; making by a great fatuity or arrogancy, those things sin which God hath not made so, who is a God of Order, a friend to decency, and no enemy either to ceremony, uniformity or conformity, consistent with truth and holiness ; but hath left all free to the wisdom, choice, and authority of every Church,

*Repentance more
becoming Noncon-
formists than
pertinacy.*

Church, agreeable to the general tenor of his word. Lastly, how much more becoming them were it, to give God the Glory of his justice, which hath thus at last discovered, defeated, and confuted, even by their own practices, their wild and wicked principles, yea, and punished the violent and inordinate practices of some railing and ranting *Non-conformists*; from whose *inordinate* fury, if God had not at last by a wonderful providence redeemed this Church and Kingdom, we had been as *Sodom* and *Gomorah*, a continued *Akeldama*, or field of Blood, Tyranny, Anarchy, and Oppression, under either *Presbyterian Dictators*, who would set up a petty Bishop in every Parish, and binde them up in the bundles or fagots of their Classes, that so united, they might be better redeemed from their own infirmities, and other mens contempt; or under *Independant-Tryers*, who set the people above the Priest; or under self and all confounding Phanaticks, who do all things both irrationally, and *ex tempore*, or rashly.

Gods pleading
the Cause of the
Ch: of England

But God hath pleaded the Cause of the Church of ENGLAND, as to the soundness of its Faith and Doctrine; as to the Sanctity of its Morals; as to the Solemnity of its Devotionals, and as to the unblamable decency of its rituals, and innocency of its Ceremonials so stated, enjoined, and used as they were in the Church of England; not according to every mans fancy and humor, but according to the judgment of the Law, which best sets forth the publick mind and meaning of this Reformed Church, which hath ever so declared publicly against, and so effectually cleared it self of, and absolved all its Members from all Error, Profaneness and Superstition (justly challenging, and modestly using the Liberty, Prudence, and Authority, which God hath given it, for order, peace, and edification, not for oppression, destruction and confusion, and this only over its own polity or communion) that in earnest it is now a great shame for men of Piety and Learning, still to vex, as *Peninnah* did *Hannah*, and agitate the Church of ENGLAND, with the repetition of their needless Cavils, and endless Objections, which have been an hundred times fully answered, and wherein themselves being satisfied, they might with more ease and peace satisfie those whom they keep still raw and scrupulous by their own irresolutions.

After

After all is said, designed, and done by us, that can become good men, sober Christians, and worthy Bishops, in point of Reason and Religion, Conscience and Subjection, Charity and Discretion, as to things of this nature, which have of themselves so little to say for or against them, being but relatively good or evil, as the end is to which, and the authority by which they are enjoined; yet we know our selves to be still *severely warned and sharply alarmed* by our own and the Churches enemies (on all sides) to be as most sincerely pious, and constantly prudent in the main matters of Religion; so to do all things, as with good *Conscience*, *Courage* and *Authority*, so with all Christian candor and paternal charity to all men; especially toward such (for *Christs sake*) as are truly *conscientious* in all Moralities, and in some lesser matters *peaceably scrupulous* and *honestly unsatisfied*; yet are willing to be informed, and for the main are conformed to the example of Christ, whose *Kingdom* consists not in *meat* and *drink*, not in petty *opinions* and mutable shadows; but in righteousness, peace and holiness: Other things of Form and Ceremony we do not weigh by any private fancies for or against them; but by publick authority commanding, Gods Word permitting, and the Churches peace requiring them.

*Regard to tender
Consciences.*

As to the point of *tender Consciences* so much pleaded, we shall esteem none truly *tender conscientious*, who live in any *open sin* or immorality; or who approve and defend any *profane-ness* or *impiety* in ordinary speech, much more in preaching and praying; or who *deny* the authority of the *Word* of God; or who despise the practice and custom of the *Universal Church*; Or who refuse the *obedience* due to *Civil Magistracy*; or who oppose the liberty and authority of *this particular Church* to regulate and govern its own politie agreeable to *Gods Word*, and the practice of all other Churches.

Our care shall be, as not to spend much precious time in things that do not edifie, nor to adde the weight of substance to feathers, which are but ornaments; so nor to expose Religion rude and bare, naked and ridiculous to the world, much less to sacrifice the publick peace, honour and wisdom to private petulancy and pertinacy: Yet still we shall make a great difference between the *weak* and the willful, the *superstitious*

and *supercilious*, the scrupulous and scornful doubters and dissenters; between the *bumble* Professors and constant *Practisers* of true Religion in the *main* of Morals and Fiducials, and the turbulent *Praters* or *pragmatick agitators*, who love to swim against the stream of Authority, against right Reason, and true Religion, established Laws, and good Order, settled Government and due Subjection: We shall first endeavour with *meekness* of *wisdom* to satisfy all sober and good men, next we shall do as the Law commands against the malipert and obstinate wranglers, who make no conscience to deny common Principles, to swallow absurdities, and reconcile contradictions between their own liberties challenged to themselves, and their rigid severities imposed by them upon others: There is no reason for them to complain, if the same measure be measured to them, which they have meted to others, every way their equals, and in many their betters: Nor shall they ever have so much cause to cry out of what they suffer, as of what they have done.

We are not averse from any discreet indulgence which his Majesty and the Law shall see fit to grant to some persons for some time till better instructed, and brought off from their prejudices; we shall not envy, or grudge, or deny any honest man those dispensations and forbearances, so far as our *Charity* to private Christians may not be *prejudicial* to the Churches peace and publick good; to which we and all men owe the greatest charity; and which may not under any flourishes of zealous praying and preaching, or under any pretensions of private conscience, be either undermined or overthrown, what ever colours of *Non-conformity* or *thorough Reformation* men carry before them.

We know there are many *envious* eyes upon us, and *bitter tongues* sharpned against us; some quarrel that we are no better (though themselves be not very good); others are grieved that we are not worse: This *impotent malice* of *unreasonable* or *uncharitable men* is best silenced and confuted by our *just* and *gentle* demeanour toward all: And although we are not to be *encouraged* or *over-awed* with the weak words of men, yet our care shall be, that nothing be spoken of us *bad*, but it shall be *false*: The *rough tongues* of our enemies shall be

be but as files and whetstones to our *Virtues*, as their rude hands have been the touchstone of our patience: This is the worst and only revenge we intend to take of all our causeless Adversaries, either to perswade and win them to sobriety, or to overcome and disarm them, by our being or doing better then they deserve or desire.

The injuries and indignities cast upon some of us heretofore, and all of us now by the pride, improbity, or petulancy of any, shall but give greater fervour to our industry, prayers, and charity. The former rigors used by some Tyrants, Tryers, and Inquisitors, against Bishops, and the Episcopal Clergy, shall not carry us beyond the sober bounds of Gods and mans Law, nor beyond that Law of *Christian charity* which is the bond of perfection, and which commands us to let our *Christian moderation* be known to all men, and our love even to our enemies. We will not less encourage true piety, sanctity, and sincerity, because of the scandal and cruelty of some mens hypocrisie; We have not so learned Christ, in whose holy footsteps we shall endeavour to tread, as the surest evidence that we succeed in his Ministry, and exercise his Authority.

*The Charity of
Opps to their
enemies, and
persecutors.*

Those Ministers or people whose hearts most misgive them, as fearing the return of *hard measure* from Bishops, because of the great evil they have, as *Pseudo-Presbyters* and *Apostates*, done or designed against all Bishops; and the whole Church of England; We cannot better Answer for their security, than as Joseph did to his Brethren, when he was now advanced, and it was in the power of his hand to hurt them, (as their own jealous souls justly told them,) when he replied, (to their astonishment) *I am Joseph, whom ye sold into Egypt; Be not afraid, I fear God, &c.* Thereby implying, That he could not meditate or act any revenge, (but that of Love) against his brethren, who professed to own and serve the same God, and whose mercy had now turned their intended mischief into good: Let our greatest enemies heretofore, now repent of the evil they have done and designed against this Church and Kingdom, no less than against Bishops; let them shew their repentance by living so as becomes good Christians, and good Subjects. As the Lord liveth there shall not one hair of their head fall to the ground by our means.

We meditate the good of all men, and most of those that have been our deluded, yea, their own enemies, and who will now be our friends and their own on any reasonable terms: As good *Physitians* we shall have special care of those who most need our help and cure: As *Fathers* we shall readily embrace those penitent *prodigal Sons* which return to us.

We know that nothing will sooner end all unkind, unjust, and uncomfortable quarrels, than the holy and unblamable lives of *Us Bishops*, which, as the presence of Christ and the shadows of the Apostles, will either cast out the *evil spirits* that yet remain in some men, after all the *miracles* of Gods providences, or else more torment them: Our *Virtues* and *Graces* shall be the only Revengers, as they will be the sharpest *Satyrs* and severest reproaches, yea, and the most assured *Victors* of mens *evil speeches* and *insolent carriages*.

The urging of
a due Conformity
to Gods and
mans Laws.

In this *holy integrity*, while we justify his *Majesties* Wisdom, with Your Honors *Counsels* and comprobation, we shall have none to fear or flatter; whose evil designs under any popular and threed-bare quarrels against all *Episcopacy*, *Liturgy*, and *Ceremonies*, are to overthrow both *Law* and *Gospel*, Church and State, bringing all into *Anarchy* and *confusion*: We shall indeed highly urge *conformity*, especially in our selves and all true *Ministers*; *Conformity*, I say, first to the *Word of God*, to the *Examples* of *Jesus Christ*, and his holy *Apostles*, with all true *Saints*; Next, to those *Canons* and *Laws* of the Church and State which bind *Us* and them most to loyalty and duty. Lastly, We shall so far urge an external *conformity* in *circumstantials* and *Ceremonies* as shall be required of them and *Us* by *Law*, in order to preserve decency, reverence, uniformity, and solemnity in holy Duties; also peace and unity in Church and State; as free, God knows, from Superstition, or Will-worship, or unlawful humane Inventions, as some other mens affected words and modes, ceremonies and forms are in their eyes, hands, speeches and gesticulations.

When His Majesty, Your Lordships, and the Worthy Gentlemen of the House of Commons, together with all the sober *English* World, shall see *Us Bishops* demeaning our selves as they would have *Us*, and as you have deserved of *Us*, in the way of great and good examples, proportionable to our pious and

and venerable Predecessors before and since the Reformation ; no doubt Your Lordships and all Worthy Persons will be as far from repenting of Your restoring *Bishops* to their *government* and *jurisdiction*, also to their ancient honour and capacity of *Sitting* in the *House of Peers*, and therein of restoring this Church and Christian Kingdom to their pristine honour, peace, and safety, (by Gods blessing,) as some others are from rejoicing or not repining at Gods *mercy*, the Kings *benignity*, this Parliaments *generosity* and *piety*, as well as policy and discretion, in preferring the *gray head* of primitive and venerable *Episcopacy* before the *beardless striplings* of *Presbytery* and *Independency* ; with which *new wines* if any weak heads in *England* be still so in love, as to chuse them before the *old wine*, which is better, certainly they will have this *happiness* in their *unlucky error*, as to have no learned and honest man to be their rival.

If any things have seemingly or really been *amiss* in any of our *Predecessors*, or our selves, through humane frailty or passion, (which easily besets the best of men in this life,) as our desire is not to *deny* or *dissemble* them, so truly they cannot now with any *modesty* be remembred or objected by these *Adversaries* against Us, or any *Bishops* heretofore, since the covetousness, ambition, pride, tyranny, cruelty, and implacableness of some *Anti-Episcopal* and *Anarchical* spirits have been so excessively *insolent* and *outrageous* ; even to a *wantonness* of *wickedness*, and to all manner of injustice, far beyond the worst actions of the worst of *Bishops*, in the worst of times since the Reformation.

But whatever hath really been *amiss*, our caution shall be to avoid or amend all faults, as much as Your charity and *Nobleness* hath this day covered and forgot both their *infirmities* and any of our *failings* : What was *eminent* (as much was in many of them, and commendable in most of them) our endeavour shall be to *imitate*, where we despair to *exceed* ; That while Your *Lordships* or others behold us either in the *Parliament*, or the *Pulpit*, or the *Press*, or the *Consistory*, you may not have much cause to deplore the absence of our *famous Predecessors*, whom you cannot but love and admire (as we do) for their *piety*, *learning*, *industry*, and *charity*. In sum, we shall strive that

neither

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neither *Bishops* nor *Episcopacy* shall be any burthen, but a great blessing (as it hath been) to this Church and Kingdome, to King and Subjects, to the good and bad, to encourage the former, and to restrain and amend the latter.

Which happy effects will easily be attained,

*The best snare
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doe their duty.*

First, If we may be guided and circumscribed by good *Laws* and *Canons*; beyond or short of which no *Presbyter* or *Bishop* may go, no not in any exemplary ceremony, or affected novelty, to a *super-conformity*.

Secondly, If we may be defended in doing our duties by his Majesties just power, without *cramping* or *benumbing* the sinews of Ecclesiastical Jurisdiction by needless prohibitions.

Thirdly, If we may be still assisted and adorned with your Lordships and the other Gentlemens love and favour.

Fourthly, If we may be duly fortified by the desired counsel and meet assistance of our aged, learned, and reverend brethren of the Clergy.

Lastly, If we may be daily commended (as the Church-Liturgy hath appointed, and for which passages it is so unwelcome to many, who love Church Lands better than they do the best Church men or Bishops, more devoted to prey upon them than for them) to the *marvellous workings* of Gods grace, by the prayers of all good Christians, which we do not more want than passionately and humbly desire; That since we (the *Bishops* of this Church) are again brought to this *high mountain*, and thus *transfigured*, our faces may so shine in good words and works, that your Lordships and all this Church of England may glorifie our Father which is in heaven; That we may abhor that *Solacism* of (*Honor sublimis & vita deformis*) Lordly Titles and Peasantly actions.

*A charitable
motion in beh:
alf of the go:
our Clergy.*

And since there is no greater sign of a thankful heart for mercies, which our selves have received, than a *charitable sense* of our Brethrens miseries; that in the day of our Exaltation as *Bishops*, to Estates and Honours, we may not forget the depressions and afflictions of others; Give leave to as many of us as are thus compassionate to present our supplication to your Honours (the two Houses of Parliament) and by your mediation to his Majesty; A great one indeed it is, and therefore worthy of so great an address to persons of large hearts and hands who
are

are ready to answer great desires, and to effect great designs: It is in the behalf of many of our poor Brethren, the Clergy of England and Wales, That there may be some effectual means used worthy of the Wisdom, Piety, and Charity of His Majesty, and His Two Houses of Parliament to relieve the meanness, tenuity, and incompetency of their scandalous livings, which makes many of them as more needing, so less capable of Discipline: Objects also of vulgar contempt, depressing their spirits, starving their studies, discouraging them in their duties, betraying them to sordidness of living, exposing them to many temptations; and lastly subjecting them to all popular servilities, complacencies, and dependancies, which are the nests and brests, the seminaries and nurseries of all faction.

There is no way to redeem them, their Ministry, and this Reformed Church, from these burthens and chains, that enter into the very souls of many, at first ingenious Scholars, and hopeful Ministers, but by making small livings somewhat competent; His Majesty hath set a great example in this kind, commanding augmentations to be allowed out of his own and the Churches impropriations. But this bounty cometh short of at least 3000 livings, which still remain in ENGLAND and WALES, as Flats or shallows in the Sea; upon which, when the necessities of many young men and hopeful Scholars once drive them, they seldom ever get off, without shipwreck of Morals or Intellectuals; However, it is such a stop and hinderance to the proficiency of their studies, also to the authority and efficacy of their Ministry, that they seldom or never make a Prosperous voyage, ever conflicting with difficulties, and many times conquered by them, not only to a meanness, but an immorality of living.

It is a work worthy of His Majesties greatness and your goodness, to apply (in Gods good time) some meet help to this crying Malady, which first began by the Popes unhappy alienating of Tythes from the Incumbents or Rectors, and annexing them as Impropriations to Religious Houses: The Remedies commended by wise men, are; First, by uniting some small Livings that are near adjacent: Secondly, by abolishing some injurious Customs, where wonted and overawed compositions deprive the Incumbents of the true value of what is their due: Thirdly, by laying some Moderate Tax on dwelling Houses in Market Towns and

The ways of making Livings competent.

and Cities, or in populous and trading Parishes, as 6 *d.* or 9 *d.* or 12 *d.* in the pound, according to the just value of their rents, so as no house should be charged, which is rented under Forty shillings a year, nor any that *paies tithes* for lands in *Ferme* or in the *owners hand*.

These helps may relieve some, but because the Malady reacheth far beyond these proportions, nothing can be so effectual as (when the Nation shall have *peace* and *plenty*) the raising of some *publick stock of money*, in order to compleate this great and good work, by a *publick* and *Parliamentary* bounty, or a *National charity*; by which *bank* or *stock* rightly managed and improved, a good foundation may be laid for the buying in (not of all *Impropriations*, which is too great a work to be compassed, but) such a portion of them, as may in most places make the Living or Vicaridge competent, that is 60 *l.* or 80 *l.* or 100 *l.* *per annum*, according as the dearness or cheapness of places doth advise; Nor may it seem heavy to raise *some Tax* or *Pay* for *Christs Soldiers* (his *Ministers*) when so many *Millions* have been spent upon other Soldiers.

If some such easie *Tax* or *Subsidie*, as shall seem most proportionable in the wisdom of His Majesty, and the two Houses of *Parliament*, were given to God and the Church for this excellent end, to be raised in four years, and the matter *publickly recommended* by King, Lords and Commons, besides the profit of the publick *Contribution* or *Levy* (in which our selves as *Bishops* would be *exemplary* according to our abilities) if it were well *improved* and *employed*, no doubt many *private persons* living and dying, would liberally give to so noble and pious a work: Some Noblemen and Gentlemen would, after His Majesties example, for ever endow *small Livings* with some such portion out of their *Impropriations*; especially if they could do it without charge, by reason of the *Statute of Mortmain*, which might, as to this intent and use, be for a time repealed.

But your *piety* and *wisdom* will best understand what ways are most proper to attain so great and good ends, as would follow this excellent designe of augmenting *small Livings*, and *small Ministers* too; so much tending not only to the relief of many honest and able Ministers, to make and keep them such, but also to Gods glory, and to the good of peoples Souls, to the advancement

vancement of Learning, and of the dignity of the Ministry to His Majesties honor, to your Lordships great renown, and to the lasting peace both of this Church and Kingdom.

For we have found by our late experiences (wherein half a dozen pragmatick, and for the most part but poorer Preachers in a County, became the greatest Bontefens or Incendiaries) That settled plenty, at least honest competency binds Ministers most to the peace and good behaviour; That the more the Clergy owe their maintenance to the Law, the more observant they are to pay their obedience to the Laws, less pragmatick and less popular, as not so much depending on the people; and so less studious in any sinister way to please them rather than their superiours.

That the sharp necessities and poverty of some Ministers daily provokes them (if they be men of any quick parts and unmortified passions) to great inquietudes, hoping by publick commotions to mend their private condition; Then they quarrel most sharply with the Churches evil Constitutions (as they call it,) when their own, as to their livelyhood is not very good; then they inveigh bitterly against innocent Ceremonies, and all settled Orders of the Church, when their substance or subsistence is most unsetled, or too small for their minds and necessities; every thing then is a burthen to them, when they feel the galling burthen of poverty; and they easily run to Arms and Rebellion, who already find that armed man upon them, having much to get and little to lose in any Troubles: The want of oyling or greasing makes their wheels drive heavily, or with a very querulous and ungrateful noise, and at last to take fire, yea, and by popular arts to diffuse their sparks with their Prayers, and their discontents with their Doctrines, and their abuses with their uses among the common people; who like tinder or gun-powder are very prone to kindle against their Governors; beleiving no men so fit to govern Church and State as themselves and their Minister, though but a poor Vicar, Curate, or Lecturer; having such narrow minds, as they are not able to comprehend or extend their thoughts to the Latitudes of publique Order and Government; which are as necessary as those which they so much dote upon in their persons, families, and Parishes, nor will they learn, but by their own and others woes

Popular dependances, and necessities tempt Ministers to be unjust.

how much peace with a little, and a good conscience to boot, is to be preferred before much goods ill gotten by sequestration and plunder, though sanctified by preaching and praying.

It is certain no men are more careless of *conforming* to the *Laws*, or more *prodigall* of the publique peace, then those Ministers and people who finde themselves in *short pasture*; and therefore venture to breake the sacred *hedge*, and civil bounds which Gods and Mans *Laws* have set; especially where they think the Fence is lowest and weakest; (as it seems to be in Ecclesiasticall Cannons and Constitutions; not seconded with *Executive power*;) Against these an over scrupulous and restive spirit, or a sturdie and bayardly conscience, setting its *breast* or hinder part, hopes to carry all before it; that it may by popular *extravagancie* or partiall adherence, advance either its uneasie estate, or its small reputation to a faction, side, and party.

Let there be fitting *provender* for the oxen which tread out the Corn, and then we may justly exact labour from them, and exercise the goad of just discipline on their neglect. If once the Livings of the Clergy were truly Livings, or convenient livelyhoods, we could with more prudent *severity* look that their labour and lives should be exactly good; not that poverty is a dispensation to impiety; but good men are not easily found to accept of those small and scandalous Livings out of which those sorry or scandalous Ministers are ejected, who are not so good and able as we could wish, and yet better perhaps than none at all; And although the small Living may be too good for them, yet not good enough for a better man; since the most *learned piety* is sensible of all humane *necessities*, Virtue it self will be *cold*, and Grace it self *hungry* and *thirsty*; nor can any man of reason expect to have *Religion* live like a *Camelion* in this world.

Having thus presented with all due respects this one Christian request to your Honours, in the behalf of many poor Ministers, yea, and of the souls of many poor people, nay, in the Name of your and our Saviour, (whose work the poorest Minister of the Gospel (if able and honest) doth perform, and so for Christs sake is *worthy* of his *wages*;) and leaving it as a matter of great and publick importance to your pious and wise consideration in due time, I cannot conclude better than as I began, (that so I may compleat the circle of our *grateful and just acknowledgments*)

ment) with that *eternal veneration*, praise, honour and thanks, which from my self, and all my Reverend Brethren the *Bishops*, and all the sober *Clergy*, are duly and humbly returned, first, to the most blessed God, whose *judgments are unsearchable*, and whose *mercies are everlasting* : Next, To His most *Gracious Majesty*, for His munificent and matchless goodness to the *Bishops*, *Clergy*, and *Church of ENGLAND* : Lastly, To Your most Noble Selves the *Lords and Commons* of this present Parliament, who have thus taken away the sin, reproach, and scandal of *Sacrilege, Schism, and Confusion*, which were by some unhappy men brought upon this sometime so famous Kingdom, and flourishing Church of *ENGLAND*.

For whose *vindication and comfort*, as the Author was not wanting in her greatest agonies and blackest afflictions publickly to compassionate her sighs and tears, so he thought it his duty (upon a publick more than private sense) seriously to rejoyce, and heartily to *congratulate* with her in this happy *restoration*, which he hath oft prayed for, and now lived to see ; because he is perswaded in his conscience (if rightly managed with piety and charity) that it highly tends to Gods glory, to the honour of our blessed Saviour, to the asserting of our true Religion as Christian and Reformed, to the establishment of the publick peace in Church and State ; and lastly, to that just and *inexpensive compensation* of good for long endured evil, which is highly deserved and justly expected by this Church of *England*, from all its genuine Children ; not only because it was once well reformed and most flourishing, but also because it hath been so grievously, and as to man, most unjustly afflicted and deformed.

For (without doubt) the pious *Intentions*, and prudent *Constitutions* of the Church of *England* were such, That nothing was or now is wanting in it, to make a good Christian perfect to *salvation*, if he be not wanting in himself, and to the grace of God offered to him in the Ministry of this Church ; Every *saving truth* being maintained by Her ; Nothing added to or diminished from the word of God as saving or necessary ; Every *holy Duty*, every *divine Institution*, every *sacred Mystery*, every necessary part of Gods Worship, every *moral Vertue*, every *Christian Grace*, every usefully-good Work, is either

*The piety and
prudence of the
Ch: of Eng: in
its Constitutions*

celebrated, or enjoined, or taught or recommended to every Christian, both in private and publique, according to their station; Nor may any Christian justly blame the Church for any defect; but rather their own hearts for want of humility, devotion and gratitude to God and men: There is holy sap and sweetness in all its *Liturgical* appointments, if men were not surfeited with their own fancies, prejudices and pride; All things being set forth by the Church without the least *tincture* of any known *Error in Doctrine*, or *Superstition* in the substance of Religious Duties and Devotion; The *outward Form* also, or publique *Reverence* and *Solemnity* of Duties, is no other than what (without question) is left by God to the *Liberty, Prudence* and *Authority* of every Church and Christian *Politie* as most consonant. *First*, To the Civility and Custome of the Nation: *Secondly*, To that outward Veneration which is accordingly due to the Divine Majesty: *Thirdly*, To the publick Solemnity and Decency of holy Duties in the Church: *Fourthly*, To the ancient Use and Custome of the primitive and best Churches: *Fifthly*, No where forbidden by Gods word, or by any rule of right Reason: *Sixthly*, But chosen, used and imposed by this Church, within its own *Precincts* and *Politie* only, under no other *Notion*, than that which is lawful and true. 1. In the nature of things circumstantial, as still necessary in their general adherency to all outward Actions of need: 2^{dly}. Yet as free and indifferent still in their nature, although cast by authority in to meet *Regulations*, as instances of our outward *obedience* in them to man for the Lords sake, while they continue so appointed: 3^{dly}. Lawful in the divine *Permission*, *Commission*, and clear *Approbation* of the Churches Liberty and Authority in such things for publique order and decency. 4^{thly}. In the necessity of such visible Order, Decency and Uniformity, fixed by Supreme Wisdom and Authority, as most conducing to the Churches outward peace; to avoid Faction, Schisms, Sedition, Fury, Confusion, fires that easily kindle from small sparks, if left to vulgar spirits. 5^{thly}. And lastly, all this pious and prudent *Politie* of the Church of *England*, managed by such apt *Overseers*, and proper *Governours*, as this and all ancient Churches ever used from the Apostles daies; under the Titles of *Bishops*, *Presidents* and *Fathers*; who are
(accord-

(according to our Law) chosen by the *Clergy*, approved by the *Church*, confirmed by the *King*, as Supreme Governour; enabled by *Learning*, Matured by *Experience*, Sanctified by *Grace*, Consecrated by *Prayer*, Devoted by *Diligence*, Assisted by their *Brethren* of the *Clergy*, Regulated by settled *Laws* and *Canons*, to do their duty; so as God, their Consciences, and all good men require of them in order to those great and eternal ends of saving *their own and others souls*; besides the *temporary blessings* of the *Churches* unity and harmony, as in Faith and Love, so in Orderliness and Decency, without which all Religion runs to *Irreverence, Faction and Confusion*.

The angry, eager, and obstinate *Quarrels* (then) which some waspish men have long maintained, and still do, against some *mutable words* and *Phrases* in the *Liturgy*, or against some little *Rites*, and innocent, yet few, *Ceremonies*, used by the *Church* of *England*, are, I fear, much more deserved by, and due to, their own *distempered* hearts; and should in all justice now be turned against the *factious, proud and pertinacious* humours and opinions of those men, who had rather quite ruine such an Ancient, Famous, Reformed, and sometime Flourishing *Church*, than rightly understand Her words and meaning, or give Her leave to interpret them; or than deny themselves in those petty Points of *Reputation, Opinion and Prejudice*, to which they may be popularly advanced, as beyond a convenient retreat, so beyond that humility, discretion, meekness, peaceableness, modesty and charity, which best becomes those *Presbyters* and *people*, who are afraid to contest with their Princes, their Bishops, and their Countries united Wisdom and Authority, lest they be found *fighters against the God of order and peace*; who ought not to take courage from the Kings patience, or turn his Indulgence into wantonness: Nor have they any cause to be angry that they are not thought wiser than this whole *Church and State*; or because they are not made *Dictators* to all *Convocations, Parliaments and Kings*: Nor should they be so ashamed to come at last from *fighting and domineering*, to *petitioning and deprecating*; or from sinning against God and man, to return to their duty, to repent and recant the evils, the errors and excesses of their ways; which God hath wonderfully convinced and confuted by his former blessings

The unjust and implacable spirit of the Church of England's peace.